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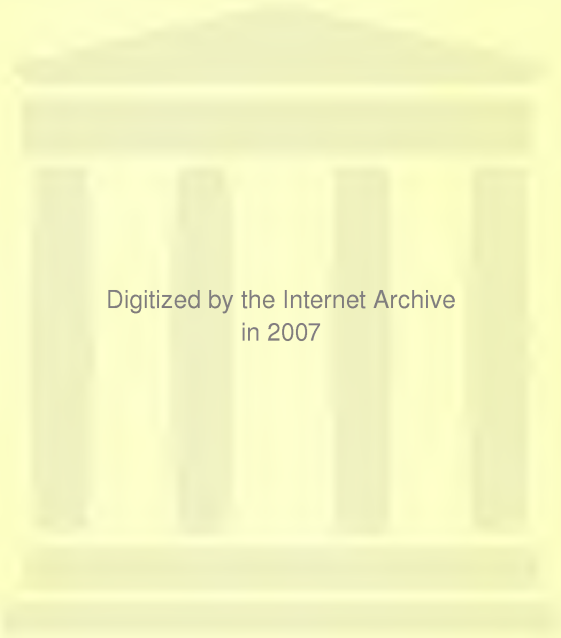
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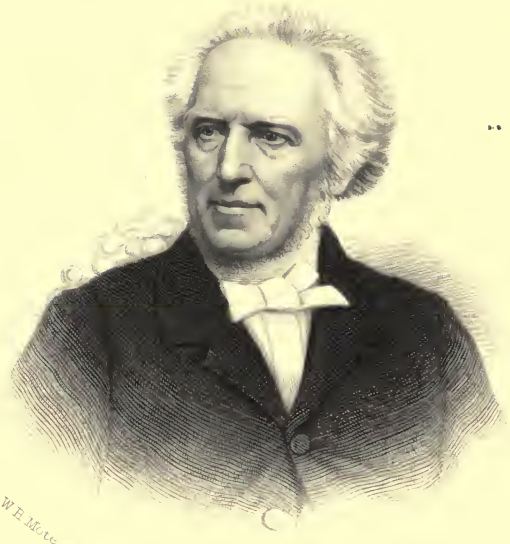

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David Stow

Ed.B
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MEMOIR OF THE LIFE

OF

DAVID STOW;

FOUNDER OF THE TRAINING SYSTEM OF EDUCATION.

BY

THE REV. WILLIAM FRASER,

475-280.
1.6.48

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PREFACE.

THOUGH devoid of those striking incidents which interest while they instruct the reader, the record of Mr. Stow's life may be of some practical value as an exposition, not only of the good which a Christian merchant may accomplish in the ordinary walks of usefulness, but of the beneficial changes which an original and independent thinker may effect in any department of philanthropy to which his energies may be persistently directed.

I have endeavoured to represent his character, first, in the light of his more public labours, as a Sabbath-school teacher and educationist; and, thereafter, in that of his private correspondence and domestic relations.

His example to *young men* is noteworthy. Placed at the outset of his career amid the crowding temptations of a great city, ardent in his temperament, generous, sensitive, and having the means of gratifying every taste, he chose the highest course, held fast the principles of his early training, and proved to others, less resolute than himself, a warm friend and judicious counsellor.

His labours as a *Sabbath-school teacher* embody many lessons which have not yet lost their value to those who are now engaged in the same ennobling service.

It is, however, as an *educationist* Mr. Stow is best known. He revolutionized public opinion as to the instruction which should be diffused through the common school. The gradual evolution of the Training System from amid the confusion, ignorance, and squalor of a Sabbath-class in one of the most degraded districts of the city, shows that, in promoting the civilization of a country, the discovery of principles and the invention of new appliances are not exclusively limited to the physical sciences. Although appearing, after long or irregular intervals

in the history of social or moral economics, these new agencies are sufficiently indicative of the more cheering advances which shall be made, when, with intellect more enlightened, and heart more purified, man, in the exercise of sustaining sympathies, shall everywhere deem it a privilege to help and bless his brother.

The principles and methods of Mr. Stow's Training System have been tested and accepted by many of our most competent educationists: and some of those statesmen who have most closely watched whatever bears on the social and moral welfare of the working population, have generously acknowledged the practical value of his services.

It is to be deeply regretted that the tendency of the present time is to a lower standard of instruction and training than was formerly adopted; to a lessened estimate of the teacher's influence; and to an openly avowed disregard of those moral forces, by the due regulation of which Mr. Stow succeeded in educing results of supreme interest to the legislator and the philanthropist. Long recognised principles are lost sight of, in the eager pressure for merely

mechanical results in public instruction—results indispensable, yet subordinate. Errors in education, as in speculative philosophy, and religious beliefs, repeat themselves. Accordingly, heedless of the warnings which the long and varied history of civilization has given to us, many would yet deal with the young as models, machines, or statues; they would only at best rough-hew them, leaving their inner life, as thinking, loving, responsible, and immortal beings, to be developed and guided by the chance influence of the best or the worst moral agencies.

Those measures will certainly neither invigorate nor adorn the future of British history, which leave the CONSCIENCE uneducated, the CHARACTER unformed, and that marvellous Force, YOUNG LIFE, unregulated and unrefreshed, which, developing itself in and out of the common school, ultimately rises into the Manhood that, in the aggregate, determines our national health and strength.

Against these tendencies no one would have raised a firmer protest than the subject of this Memoir; and I therefore cherish the hope that the

republication of his opinions may be accepted by at least a few as a seasonable contribution to the present discussion.

Mr. Stow's letters to his intimate friends, and to his family, shed fuller light on his spiritual life, and reveal a character strong in faith, beautiful in its humility, guided by the Word of God, and dependent on the grace of the Lord Jesus Christ.

His bereavements, his watchfulness over his family, and his letters, especially those to his dying son, give glimpses of such ripe and varied Christian experience as may aid in upholding and comforting some "hidden ones," tried in the furnace.

Prepared amid other engrossing engagements, the Memoir is issued, it is feared, with many imperfections, but in the hope, notwithstanding, that it may not only have some interest for Mr. Stow's surviving friends, but be of practical value, by its placing the chief lessons of Mr. Stow's life before Sabbath-school teachers, Christian parents, and those who are laudably endeavouring to benefit the people by physical, intellectual, and moral training.

I cannot let this opportunity pass without gratefully acknowledging my obligations to the Rev. John Miller, Kingswood, and William Keddie, Esq., Glasgow, for the valued assistance which they have cheerfully given me.

W. F.

Free Middle Manse,
Paisley, *November* 23, 1867.

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MEMOIR OF DAVID STOW.

CHAPTER I.

Paisley at the close of last Century—Its Commerce—Its Pedlars or Packmen—Their Influence—English Capitalists—The Family of Mr. David Stow—His Cotemporaries, natives of Paisley—Alexander Wilson, the Ornithologist—Robert Tannahill—John Wilson (Christopher North)—James Wilson, of Woodville—John Henning—Mr. Stow's Early Home—His Boyhood—His Early interest in Christ.

From the middle till the close of last century Paisley was unrivalled among Scottish towns in taste, in thoughtfulness, and in the consistent observances of Christian life. Beautifully-trimmed gardens, spreading closely over the healthful space which then lay behind almost every street, had long been the uncovered evening homes of the working population, in which was sustained a graceful rivalry in the culture of plants and flowers. The river, which divides the town, was not then polluted by the

refuse of public works, nor the atmosphere by their smoke; and amid the quiet competitions of commerce, the intellectual, social, and moral life of the community was vigorous and comparatively untainted. In every home, through every street, might be heard, morning and evening, the voice of praise and prayer. An impressive Sabbath stillness marked the commencement and the close of each day; and so deep was the religious repose of the place, that Rowland Hill delighted to describe it as the "Paradise of Scotland."

But many changes have passed over it. Rapid alternations of prosperity and distress, like "light and shade on waving grass," have marked its fitful history. There is probably not a town in Britain which has been more frequently and more severely tried. To few railway travellers, now-a-days at least, does it present such beauty as to invite delay; and none of those who love Paisley most will venture to apply to it Rowland Hill's description. Yet much of what was best in the past still lingers, and to this must be added much of what is best in the present. There is the same deep love of nature, the genial cultivation of flower-gardens in the long summer evenings, the eager and appreciative pursuit of art, ingenuity taxing itself to produce mechanical advantages, the same panting among the young for literary distinction, and a thirst with some for more profound truth in the abstrusest departments of speculative philosophy and theology. The spirit of commercial

enterprise is, in some branches, nobly sustained; the turbulent politics of the last generation have been tempered and subdued by the closer and kindlier intercourse of all classes; and some of the richest of the manufacturers, in giving ennobling instances of their interest in the working population, are re-establishing on a higher and more enduring basis the genial brotherhood of last century.

An interesting incident has determined the taste of the people. The manufacturers of Paisley, during the greater part of the eighteenth century, held a high place in the commercial world. In silk-gauze, lawn, linen-gauze, shawls, and thread, their markets were, for many years, pre-eminently attractive. The workmen were held in high repute for sobriety, intelligence, and taste. English capitalists opened branch-establishments in the town, and appointed partners or sons for their management.

Trade was pushed forward by a special agency, which soon told in the higher culture of the community. Packmen or travelling merchants were sent with goods through the villages and country districts. Many of them became affluent. Some established town-houses or business centres of their own. These packmen constituted, in those comparatively lonelier times, a rude telegraphic system by which intelligence of every kind was diffused through the most secluded districts in Scotland. They were vigorous, well-read, shrewd, observant, and ever proved welcome visitors. Their

daily engagements for years had cultivated their taste, as to texture, colouring, and design; such men could not spend weeks in traversing districts, rich in every varying natural beauty, without gratification and improvement. "Bird, and bee, and blossom," brought instruction and delight. The graceful plant-forms and the combinations of flower tints which they studied, not only fitted them all the better for their life-labour, but gave them an æsthetic culture, which expressed itself all the year through in their cottage-gardens. Not an improvement in the arrangements of flower-plots was noticed in rural districts, and not a new plant was introduced to them, which had not soon their counterpart in some secluded corner. This love of nature led to more than mere floriculture, it found its highest outlet in scientific pursuits; and to this day there is no town in Scotland where the working population take a deeper interest in their flower gardens, and where several departments of natural history are wrought with greater enthusiasm and scientific accuracy. As might be expected, from the history of the town, botany, entomology, and ornithology are the favourite pursuits; while the wanderings of the past give us still bird-nesting searchers, whose collections of eggs, and attainments generally in natural history, are remarkable. The commercial competition which sent through rural districts these skilled and observant packmen, has thus given to the community characteristics which, it is to be hoped, no changes will ever efface.

It is not matter of surprise that to a locality whose manufactures were so acceptable, and whose working population were so intelligent and reliable, many were drawn who had money to invest or a business to extend.

Among the English families attracted to the town by its commercial progress, and its general healthfulness, was that of the subject of this memoir. His grandfather, Fenwick Stow, Esq., who held a family property in the county of Durham, having disposed of the estate, gave his sons choice of a profession. The one preferring the navy, rose to distinction as Admiral Stow—the other, William Stow, attracted to Paisley, commenced business as a merchant—soon rose to a high place among his competitors, and for many years most honourably filled the office of magistrate in the town. He married Miss Agnes Smith, a lady who was through life beloved for her Christian conversation, and for the devotedness with which she trained her children in the fear of the Lord.

David Stow was born on 17th May, 1793.

He was one of a very remarkable group of contemporaries in Paisley, whose future histories have given greater strength and lustre to the natural science, the literature, the art, and Christian philanthropy of Scotland.

Alexander Wilson, the ornithologist, though earlier than Mr. Stow, may be reckoned as one of the group. After an unsuccessful battle with difficulties in Paisley, he tried his fortune as a travelling

merchant or packman; but the love of the beautiful in nature proved *then,* as ever after through life, his ruling passion. The attractions of birds and their song were often more powerful than the prospect of a good bargain, and he thus lost so many opportunities of commercial success, that he was compelled to relinquish his unremunerative "tramping." Nature had, however, kindly rewarded him with precious treasures, by revealing beauties and awakening thoughts which never perished from his memory. Leaving Paisley about the time of Mr. Stow's birth, a disappointed, embittered, yet resolute young man, he landed in Philadelphia, with nothing in his possession but his fowling-piece. The continent of America was before this friendless youth; and a few years of wandering through its wilds and its forests gave him those treasures of form and colour which only a keen observation and an exquisite taste, sustained by indomitable perseverance, could have reproduced with that vividness which gleams through the artistic and literary delineations in his well-known magnificent work on American ornithology. Not far from Mr. Stow's birthplace, and eight years earlier, John Wilson was born, the Christopher North of *Blackwood's Magazine,* whose "Noctes Ambrosianæ," "Isle of Palms," and other contributions to English literature, are known wherever the English language is spoken. James Wilson, subsequently of Woodville (Christopher North's brother), though not so widely known in the literary world, has an equal reputation, and

is more deeply loved by men of science. His illustrations of zoology, and his articles in the "Encyclopædia Britannica" on Animalculæ, Angling, and Entomology, have placed him permanently among the most genial, reliable, and loved of naturalists.

About the same time, but in a lowlier home, Robert Tannahill, at first shrinking to timidity from the higher social intercourse which his opening genius brought him sometimes for acceptance—and morbidly sensitive—ultimately to madness—was at intervals pouring forth those strains of poetry which, wedded to the music of his friend R. A. Smith, Scotland will let perish only when her own heart grows cold. And John Henning was then passing from his youth to manhood, breaking through the obscurity of another lowly homestead, and by the magic of his genius in sculpture, was drawing around him, in London, the admiration of those whose commendations were more to him than gold.

In the midst of this singular combination, Mr. Stow began, and through life sustained, a career which, in moral lustre and permanent public usefulness, has surpassed the best and brightest of them. His labours were among the sunken; he sought the elevation of all by the intellectual and moral training of the young, and laid down principles whose applications must be ceaseless.

Of his childhood and boyhood nothing worthy of special notice is recorded. His attendance at the Paisley Grammar School was regular. He received the ordinary English and classical education given in

such institutions to pupils of his rank, and he held an honourable place in all his classes. The instruction in school was *then* mechanical; it was little more than a dull routine of words without explanation, and therefore in most instances meaningless. The memory was taxed most unprofitably, and the religious instruction was little more than the reading of the Bible, which teachers managed to make the most distasteful of school-books. True pleasure was known only to those pupils who were far enough advanced to master and appreciate the higher classics—a stage seldom reached.

Although remarkable for vivacity and buoyancy, Mr. Stow's natural enthusiasm was even at that time so tempered by mildness that he very rarely joined in the more boisterous sports of the play-ground. He had physical energy equal to the competition, but he preferred the games in which a few gentler associates took part. A fair-haired and beautiful boy, quick in the glance of his eye, and with a countenance of highly intellectual caste, he delighted rather to *observe* the amusements of his companions, and witness their happiness, than mingle with them. He began early to evince those powers of rapid observation, and almost intuitional inference, by which he was in after life distinguished.

His best preparation for the future was, not in the public school, but where too seldom sedulously promoted—the family circle. On that school the Scriptures most emphatically fix our attention. In every home, those principles and examples by

which the young are most easily moulded, should be constantly felt and cherished. None can go before a child to train him like a parent; there is no moral guidance like that of a Christian mother: and with such training Mr. Stow was early favoured. The mother's influence was with him, as it has been in countless instances, a privilege of unspeakable value. Her piety, though unobtrusive, was impressive and controlling. She never knew a time in her life when she did not love the Saviour. Her Christian peace deepened with years, and those subtle and silent forces which most tell on the opening history of childhood and youth, were perpetually surrounding her family.

In addition to the religious exercises of the household, morning and evening, a weekly meeting was held in his father's house, in which like-minded men read together the Scriptures, communed as to their meaning, and engaged in prayer. The duties of the magistrate's office, the pressure of business, and the claims of social life were rarely permitted to interfere with these higher services. The children, listening and observant, caught as much meaning as interested and impressed them. Fervent prayers and a patriarchal gravity persuaded them of the reality of religion; and the memory of these hallowed assemblies lingered long amid the vicissitudes of after years.

Among the constant visitors of his father's house was the Rev. Dr. Love, whose few published sermons are so highly valued by thoughtful Christians.

His intercourse with the family gave healthful impulse and guidance to the early life of Mr. Stow, by the blending wisdom and cheerfulness of his manner. In after years Mr. Stow often referred to these visits with heartfelt gratitude. Amid apparent austerity there was much to attract and impress him. Dr. Love's life was a living epistle, a few pages of which this young observer studied with profit. His sermons were too profoundly theological to interest him, but the sermon of his life, unconsciously spread before the young thinker, gave him strength and courage. Is it not consoling to ministers to know that when the labour of the study is fruitless, the unstudied expressions of a consistent life may be made available to lead some to Jesus? And is there not in this fact a lesson worth noting by Christian parents? Does it not convey a caution as to the visitors who should be most welcome to the confidence of their family circle? Much good or evil may be the result. How often has a word foolishly spoken—and forgotten as soon as uttered—given impulses to evil in the young listener, which have cost years of sorrow! How often has the conversation, wisely seasoned, touched chords in the tenderly-susceptible young, which have given a fuller harmony to all their future life? The words "fitly spoken" are valued and beautiful as "apples of gold in pictures of silver."

Trained in the midst of these hallowing home influences, Mr. Stow appears, like Timothy, to have

known and loved the Scriptures from his childhood. With no incident nor special time can his conversion be connected. His opening life is expressive of principles which never afterwards disappeared. Nor is this fact in the history of religious life uncommon in a land where the Bible is so universally read, where the Sabbath is so remembered, where the family altar is so upheld, where the means of grace are so abundant, and where the beams of the enlightening Spirit fail not. Had these home-habits not shed their invigorating influence through Mr. Stow's earlier years, there is no warrant to suppose that his career would have subsequently brought with it endless blessings to so many hearts. The inmost circle of duty and responsibility is *home*—its centre, self-religion. If home and self-religion are neglected—if the inmost circle is irregular or broken, the outmost lines of social intercourse and public obligation will be also fragmentary and unreliable.

CHAPTER II.

State of Glasgow—Its Clubs—Mr. Stow's Principles early Tested—His Companionship—Early Advocacy of Missions—A Sinking Population—Failure of Means to Re-claim the Old—His First Sabbath School—Difficulties—Sheriff of Renfrew Interdicting Sabbath-School Teachers—Mr. Stow Originates the Local System—Its Advantages—Dr. Chalmers' connection with it—Testimony of Mr. George Heggie.

As with thousands of young men, ardent and confiding, trained in a quiet home, amid the pure affections and graces of Christian life, Mr. Stow's religious principles were early tested by the practices of a great city. Having become connected, in 1811, with an extensively engaged commercial firm, when only eighteen years of age, he was exposed to two classes of temptation, the one dependent on eagerness for money-making, which was then beginning to find many new outlets; and the other, on the club-gayeties originated in the preceding century, and still lingering in the highest social circles.

The commercial condition of Glasgow was at that time rapidly transitional. The monopoly long enjoyed by a few merchant-princes in one or two

branches of trade had been broken, the scarlet cloaks, gold-headed canes and cocked hats of a few exclusive "Virginian lords" had for young aspirants lost their former attractiveness in the enthusiasm of higher commercial activity, and the two great classes—merchants and manufacturers—into which the city had been long divided, were losing in the sordid race for riches their social distinctions. The eager and observant spirit of Mr. Stow was in danger of being enthralled by the exciting opportunities of fortune-making which were gathering around him.

But, still greater danger to a nature like his—cheerful to joyousness, susceptible of kindliest sympathies, and sensitively alive to the faintest humour—lay in that social system which had been long moulded by clubs, of which the most cultivated and accomplished in all classes were proud to be members—professors in the University, physicians, lawyers, merchants. For more than half a century their influence was predominant, and the social character of the community may be easily inferred from their significant names—The "Hodge-podge Club," the "Face Club," the "Morning and Evening Club," the "Grog Club," the "What You Please Club," the "Banditti Club," the "Sma' Weft Club."*

The moral strength of a community thoroughly permeated by clubs like these it is not difficult to estimate. For some years there had been a visible improvement, but although the coarser forms of the

* "Glasgow and its Clubs," by Dr. Strang.

social system had gradually disappeared, at least from the dining-room, and the gentle courtesies of the drawing-room had almost ceased to be marred by the presence of intoxicated men, there yet remained that somewhat subtle and more refined recklessness which is too often fatally attractive to ardent and unsuspecting youth. Many perish in this sensuously-pleasing syren excitement; many, more resolute, sustain amid the most deadening worldly influences, early imbibed principles, and nothing more; their life is not aggressive, it is merely negative, it is "steadfast and unmoveable," yet not "abounding in the work of the Lord," but Mr. Stow boldly resisted the temptations of his position, and soon disencumbered himself of their danger, by carrying aggressively into lowliest homes the light of Christian love, and devotedness.

The first source of moral strength, apart from the study of the Bible, prayer, and the grace of God, is congenial companionship, and the first false step is often the admission to close intercourse of those whose intellectual or social distinctions are altogether and studiously dissevered from religion. Every thoughtless welcome given to an unworthy companion impairs the sensitiveness of the Christian, and lessens his moral energy. Mr. Stow's example, in carefully guarding at the very outset against such influences, is worthy of imitation. In the earliest stage of his life we find him the centre of a few like-minded young men, and writing encouraging vindications of their conduct, as they aimed, not

only at the maintenance of personal religion, but at the formation of "an asylum to which those would be welcomed who might be struggling between duty and worldly interests, between a father's advice and the wiles of those with whom chance may have led them to associate."* His own enjoyments were enhanced by this early intercourse, and members of that kindly circle have risen to highly honoured places in the different walks of Christian philanthropy. He, also, early associated himself with studious young men who sought the diffusion of the knowledge of Bible truth among the heathen in distant lands, and he writes, as early as 1817, with remarkable firmness, in the face of those of highest influence in the Christian Church, who scorned Missions; and, with a prudence beyond his years, he meets those spiritualists who deemed Missions unnecessary, because the outpouring of the Holy Ghost in answer to prayer alone, and without human agency as a means, they held to be amply sufficient. He introduces the subject as follows, in an able paper, dated Glasgow, June 20, 1817:—

"When we take a survey of society as it is now constituted, nothing, it appears, gives a more decided tone to its convictions, or more promotes its prosperity, than a firm union of sentiment, whether in politics or in conducting an army, or in any movements of public life. What is true in the ordinary affairs of human life holds equally true in matters of

* MS. Memoranda.

religion. Where, within the range of our experience and observation, can we find a more firm union than that of a Missionary or Bible Society, formed for no selfish end, nor for sceptical discussion. It is a society formed for no less an object than the emancipation of the world from the grossest slavery—from a slavery to which we ourselves are all too apt to submit. Blessed be God, many there are whom the faith of Christ has made free, and who, having felt the divine influence of His spirit on their heart and conscience, are associated to stimulate each other that it may be imparted to others. Let us encourage one another in this good work, that by our union and sympathy each other's personal purity may be promoted, and thus ensure the grand principle of support, when the novelty of the work shall have died away, and the romantic expectation of whole states changing their religion into the worship of the living God, without the working principle of vital godliness and the use of means, shall be laid aside. We have no right to look for these changes in a general way. Neither past experience nor the light of revelation will bear us out in so chimerical an idea. States and empires shall yet submit to the sway of the gospel, and the whole world shall be filled with the glory of our God and our Christ, but it will *be by means;* and only according to the extent of the means used may the end be expected."

Nobly and boldly spoken! These simple and now generally accepted truths were uttered at a

time when professors, principals of universities, and not a few ministers of the gospel, had only the shafts of ridicule to fling at the ardent promoters of missionary enterprise.

In a city which had been so long swayed by "clubs" comprehensively Epicurean, and in which the spirit of aggrandisement was everywhere a permeating force, a chasm between the rich and the poor was deepening and widening with fearful rapidity. The highest classes, enjoying in clubs the finest supplies for their table, the riches of literature, the profounder relations of philosophy, and the excitements of law or politics, are unobservant of the extent to which a sinking and sunken population are extending around and beneath them, and are therefore unmoved by any sense of responsibility. In twenty years the population had been doubled. It rose from 70,000 to 140,000, without anything like commensurate house accommodation. Families are huddled in masses together in miserably unsuitable homes. It proceeds from bad to worse. Numbers attracted from the country to the town annually swell the accumulating social corruption. A new feature appears. Accustomed in the country to the kindly influences of home and of pastoral superintendence, cheered by the visits of sympathizing neighbours, and attached to their minister, they are now stung by neglect; keenly felt, it was sullenly resented. Apathy passed into antipathy, and soon class stood aloof from class—

"Like cliffs that had been rent asunder."

What results these processes would have speedily evolved, had not the counteraction and ameliorative agencies of Christian benevolence been then commenced, it is not difficult to foresee.

There was in Glasgow, of course, as in other towns, much truly genial benevolence and Christian sympathy, there was willingness to relieve the poor and the sorrowing; a warm-hearted brotherhood prevailed, but new social conditions existed, of which comparatively few were cognisant. Men shrunk from fathoming the depths of the social abyss near their home, and they feared the attempt to measure human misery and know the worst. Others would not believe in the references made to the changing state of the town population. The long-established relations of dependent and independent, rich and poor, aiding and aided, had evanished, and thousands dissociated from their former connections, and weltering in ignorance, sullenness, and defiance of those above them, were rapidly preparing for the turmoil of any revolution. We can calculate the momentum of a falling body, we know the rate of its increasing velocity; not less certain is the moral momentum of a sinking population, not less definite its rate of descent. The history of towns, such as Paisley and Glasgow, show remarkable changes, not slowly evolved from passing centuries, but startling philanthropists, by a magnitude and force, gained in less than two generations. No greater service can the students of social science render their country than by bringing to definite tests and issues those social

and moral changes in our largest manufacturing towns, which have become painfully visible during the last sixty years.

Mr. Stow, alive to the wants which were pressing heavily on the hitherto neglected masses, is stirred to relieve them. Neither numbers nor difficulties appal him. He is resolute. He is among the first to survey a region whose sorrows as shadows were ever on his path. The attractions of social life, and the pleasurable excitements of a prosperous business, plied the young merchant in vain; nothing could withdraw his attention from the masses which were daily simmering and seething in poverty, ignorance, disease, and crime. Casual incidents apparently determine his course. Having to pass daily to his counting-house from his residence, at that time on the south side of the river Clyde, through the Salt-market—the St. Giles of Glasgow—he is shocked by shameless profanity, indecency, and filth; and the question perpetually recurred with growing urgency, "Can nothing be done to stem this deepening torrent of degradation and vice?" Week-day schools were neglected by vagrant children, and preaching now never reached the parents. The home heathen were without missionaries, and Sabbath-schools were barely known. We have grown familiar with these sad conditions, but, at that time, their revelations were startling.

A labour of love, to which Mr. Stow consecrated part of his time, revealed more than he was prepared to believe, much as he knew of the state of the

people, and guided him to his first great moral experiment. He was one of a willing band who distributed funds, systematically, among destitute old men, into whose circumstances the rules of the society constrained him to inquire. These old men lingered in that wilderness, the last of their households, with the early associations of Christian homes clinging to them still; but amongst them were harpies, whose unscrupulous clamours were, at last, intolerable, and proved to Mr. Stow the comparative hopelessness of every effort to reclaim the old. "During these investigations and private visits," he said, "an amount of deceit, ignorance, and wickedness was gradually revealed, which convinced me that the favourite idea of reforming the old was a hopeless one. A few solitary cases there were, indeed, of persons who had, from early life, been imbued with Christian principles, and who had profited thereby; but with these exceptions, the mass was impenetrable as the nether mill-stone. No motive aroused them till the silver pence was presented; this lighted up their eye and warmed their heart." "On every other subject, save Mammon, they were in a profound sleep. Habits, our second nature, held them as with an iron grasp!"

Satisfied in his own mind that the young were the most hopeful, because most plastic, he resolved to limit his first experiment to them. It was nothing to him that, single-handed, he could achieve but slight results in so wide a field. That difficulty weighed but lightly with him, as might be expected,

for true philanthropy is ever contented with slender beginnings. A more serious obstacle lay in the way of a worker like Mr. Stow, in the indifference of some, and in the hostility, secret or avowed, of others, who were prominently influential in the religious community. They listened incredulously to delineations of the state of the people, and treated contemptuously the proposal to institute Sabbath-schools. They refused to acknowledge any obligation to look at the social misery which lined their daily path to business, and loomed gloomily on their trim weekly walk to the house of God, in which all men were prayed for, and they were taught to love their neighbour. It was not easy to run counter to these influences. A greater difficulty than any of these lay in the suspicions of lawlessness, which many educated men then cherished as to Sabbath-schools. Politicians saw here tendencies to revolution. They were right, but they were tendencies to morality and order. There is no colouring in these references. Many Sabbath-school teachers were, at the outset, constrained to toil with the suspicion ever resting upon them of conspiracy against the government. The obloquy which attached to them it is now difficult to estimate; and the intolerance of educated men, even in these recent times, it is impossible to justify.

The difficulties of his course Mr. Stow very clearly understood, for he had been trained to mark them. Some of the first conversations to which he could

intelligently listen, when passing from childhood to boyhood, bore on the remarkable ignorance of the work of the Sabbath school which was shown by men in office, and on the injustice done to the teachers. No sooner had Mr. Stow's father—then one of the magistrates of Paisley—along with Bailie Carlile, Mr. M'Gavin, the well-known author of the "Protestant," and some of the most influential clergymen in the community, formed themselves into a society to institute and conduct Sabbath-schools, than the Sheriff of Renfrewshire ordered them to send an exact record of the number of their schools, and of "the nature and design of the society." Although the order was at once complied with, and the minutes of the society were sent, it was not so easy to satisfy the scruples of the worthy Sheriff. He "requested the teachers of the Sabbath-evening schools to attend at the Fiscal's office as soon as convenient, with an offer to take *the oath of allegiance*, that their various names and houses might be registered previous, at furthest, to the 13th of September."

While nearly all the teachers complied, taking the oath of allegiance, and registering their schools, some refused to submit, and the Sheriff was constrained, with renewed diligence, to examine all the minutes of the society. Although he failed to discover any symptoms of treason, he intimated that "he expected the society would not permit any more schools to be opened till the respective teachers of them should be registered along with them, in the

same manner as those already under the direction of the society."

Registration and the oath of allegiance were felt by these good men to be a farce; but the pertinacious exactness of the worthy Sheriff found many wise sympathisers. The following letter, addressed by his lordship to the ministers of the Established Church, is significantly expository of the state of public opinion, and of the injustice through which teachers had, at that time, to force their way, in self-denying toil, to promote the common welfare :—

"*October*, 1799.

"REV. SIR,—I am sorry that a misunderstanding has taken place with regard to the Sabbath schools. A number of the teachers of these schools have appeared before the Procurator Fiscal, and been examined in regard to them. This has been erroneously supposed to constitute a registration of their schools, whereas it was only intended as a preliminary step, in order to enable me to judge what schools should be registered and what not. The fact is, that none of these schools have been yet registered, nor have I fully made up my mind what steps should be taken in regard to them. As soon as I have come to a determination on the subject, further notice will be given.

(Signed) "JOHN CONNEL."

This painfully illustrates the superficial cognisance, which even the kindliest and best educated

men in town and country districts, were taking of the rapidly-changing state of the population, and of those remedial measures which Christian philanthropy was devising for the national welfare.

Public opinion had, in some respects, changed within the few years which intervened between Sheriff Connel's forcing teachers to take the oath of allegiance, in the society which Mr. Stow's father aided in forming, and the day when the young and ardent philanthropist began his work of faith; yet enough of indifference and hostility remained to favour a prevailing unconsciousness, on the one hand, of the forces smouldering underneath the middle and higher classes; and, on the other, of the remedial energies treasured up in a living Christianity.

Mr. Stow, heedless of every obstacle, and setting aside unjust references to "fanaticism" and "excessive zeal," began his Sabbath-school work by collecting at random the idle and vagrant, and persuading them to accept instruction. Each night brought different pupils from various quarters of the town. Their homes were widely scattered; they, in consequence, could not be easily visited, and the plan thus proved comparatively ineffective. Mr. Stow soon perceived that the influence of every Sabbath-school was lost in isolated dwellings, and that greater concentration of effort was therefore necessary. He wished to see such a change effected in a locality as would be evidence of Bible power on the young. It was the custom, then, for teachers to skim the front streets only, taking such as

they could coax to come. But there were *back* streets and darker slums; in this social deep there were lower depths; and in them neglected children, undisturbed, held holiday. Mr. Stow, noting the defect in these arrangements, resolved to try what he quaintly called "*deep-sea fishing*." His plan was soon formed and filled up. He selected a locality in the Saltmarket, densely peopled, lying between St. Andrews Street and the Cross, and confining his visiting to two lanes, with about seventy families, he gathered into a large apartment about thirty boys and girls. He plied all his energy in that narrow and easily managed area, visiting in it twice a-week. He soon knew the circumstances of every family, the names and disposition of every child, and was cheered by the visible change which his influence was gradually producing. Experience proved the immense advantages of the plan he followed. Time was economised in visiting. He reached the parents; and no distinctions in dress kept back as hitherto the very lowest, for there was a sad community of ignorance, rags, and filth. By their close proximity to the school, parents were interested in its success; and seeing the persistent and self-denying labours of a stranger on behalf of their children, were aroused to new and juster conceptions of their own responsibilities. The sustaining consciousness that, after all, they were not yet dissevered, forgotten, or despised fragments of the social fabric, began to lighten the burden of their life. Mr. Stow held to

his method; he was the acknowledged moral centre of that hitherto debased district; and as it began to be gradually uplifted, his conclusion was vindicated that localised labours were more effective than the general movements hitherto prosecuted; and that if universally adopted, his plan would be productive of the best results. In his ardour, he at that time believed this system itself to be adequate to the social regeneration of the people.

It caught the quick eye of Dr. Chalmers, then in the zenith of his popularity in Glasgow, and plying with amazing energy his parochial agencies for the moral advancement of the masses. He had been promoting the work *parochially*, planting agents to gather the materials generally from the surface, as best they might; but he was instantly satisfied that the *local* plan was the most effective, and set about its immediate establishment. He himself opened the first schools, introducing their teachers, Mr. Ramsay, and also Mr. Heggie, a young man who had been zealously at work among the destitute before Dr. Chalmers came to Glasgow, and who is still a devoted Sabbath-school teacher in the same sunken section of the city. He was the early associate in Sabbath-school work of Mr. Stow, and has spent, and is still spending, a life of unobtrusive Christian usefulness. Soon after Mr. Stow had established his local school, and quietly urged its advantages on the attention of friends of Sabbath schools, another adopted the same plan, an enthusiastic worker, afterwards occupying a distinguished

place in the sphere of Christian philanthropy—and as it was he who explained to Dr. Chalmers the experiment which was in process, to him Dr. Chalmers, in some of his public addresses, at first naturally attributed its origin. Mr. Stow was too modest and self-denying to complain of the unintentional injustice. He felt it to be of little consequence, and only incidentally refers to it in some of his MS. memoranda. As this question regarding the origin of the local system of Sabbath-schools is still sometimes raised, it is no more than justice to Mr. Stow's memory to give here the following conclusive letter from Mr. George Heggie, to whom reference has just been made:—

"Glasgow, *January* 2, 1867.

"Rev. Sir,—I received your note regarding Mr. Stow, and in reply, beg to state that it was he who originated the system of local Sabbath schools in Glasgow. It was afterwards put in practice by Dr. Chalmers, by establishing a Sabbath-school under one of his elders, Mr. Ramsay. I was the second whose school was established in that way by Dr. Chalmers. I taught a school before this, but like the others, in those days, it was upon the general plan, that is, taking scholars from wherever we could find them.

"When Dr. Chalmers had visited the families with us in order to establish these local schools, he remarked, at the close of the visits, 'This is what I call preaching from house to house.'

"The numbers allowed for a local school were from thirty to forty families, as the lanes or closses turned out.—I am, yours, very truly,

"GEORGE HEGGIE, Sen."

Although, historically, the question is of little consequence, this reference to the origin of the local system may be interesting to some, as showing one of the first improvements made in the moral economics of home missionary enterprise, and may be of some practical value in recalling the attention of Sabbath-school teachers to a system of organised labour, now by far too much neglected, and which, yet, is the only means of overtaking the religious teaching of thousands of the young in our large towns, and will be, so long as compulsory education does not exist in the national school.

CHAPTER III.

The Influence of Dr. Chalmers — Letters to Mr. Stow — The Minuteness of Dr. Chalmers' Plans for the Poor—Mr. Stow's Note of Dr. Chalmers' Difficulties—Mr. Stow nominated to the Eldership—His Disappointment with the Results of his Sabbath-School Experiment—Letter from Dr. Chalmers after leaving Glasgow.

THE influence of Dr. Chalmers at this time—the splendour of whose eloquence suddenly dazzling the people, attracted eager crowds, and the magic of whose Christian enthusiasm thrilled into higher life and nobler service earnest workers everywhere around his path—intensified, as might be expected, the devotedness of Mr. Stow. Dr. Chalmers soon discovered this ardent labourer, and greatly valued him as congenial in intuitional force, in fervent love for the people, and in that practical sagacity, by which he was fitted to originate and use measures for their physical, social, and moral welfare.

As early as 1817, Dr. Chalmers was assisted by Mr. Stow in inquiring into the necessities of families, with lists of whose names and residences he supplied him; lists in Dr. Chalmers' writing, which show us, at this comparatively distant date, the

amazing exactness as to detail with which he carried out his most comprehensive plans, and indicate the enthusiasm with which Mr. Stow co-operated with him. The following extracts give glimpses of their intercourse and their toils :—

"*April* 17, 1817.

"My Dear Sir,—J. E——'s three children are out of school, and he applied to me for aid. I enclose a guinea to you, for the education of poor children in your district, hoping, at the same time, that you will stimulate the capabilities of the parents by themselves. It were a pity to let down the spirits of the parents, and an equal pity to leave the children in ignorance. . . .

"Mr. Buchanan declines the deaconship of your district, and he is right to decline what he feels himself unequal to. I trust that in process of time agents will start up for deaconships and Sabbath-school districts separate from one another. . . .

"Believe me, my dear Sir, yours very truly,

"Thomas Chalmers."

"*P.S.*—You will oblige me *very particularly* by inquiring into the case of ————, 30 Claythorn Street, provided that he calls on you. He has been very frequent in his applications to me, alleging the want of employment, and I have at length taken the liberty of referring him to you. He says that Mr. M'Leod, of the cotton mill, Queen Street, is to

get him employment soon, and that he had led him to expect it some time ago. Mr. ———— may also give you some aid in your inquiries. I want to harbour no suspicion, and you will oblige me by your kind, and, at the same time, diligent investigation of his character. Were he found really of an industrious habit and disposition, I should like, for the sake of his son, who is in great distress, to stretch a point for him.

"T. C."

On a change of district there is the following note :—

"My Dear Sir,—Poor M'L——, of Marshall's Lane, complains sorely of being out of work. Do you think that nothing can be done for him ?

"Mrs. M'A——, No. 9 Marshall's Lane, was wishing one of her children helped to gratuitous education. I have this day assigned Mr. Anderson his district, from 26 Claythorn Street down to King Street, and up to Marshall's Lane inclusive. The remainder of the proportion will form your district, and he, in the meantime, has taken all your scholars.

"He has agreed to take the poorer classes at three shillings per quarter. You know he is a teacher. You have heard my ideas on this subject, but I should like to introduce you to Mr. Anderson, and also to have some conversation with you about the affairs of the district.

"Would you speak with me after the forenoon

sermon, in the vestry-house, on Sunday first?—Yours most truly,

"THOMAS CHALMERS.

"KENNINGTON PLACE, *Nov.* 16, 1818."

Mr. Stow's district difficulties had been damping his ardour. In a note bearing date March 21, 1819, Dr. Chalmers says:—

"Be not weary nor discouraged by the onset of novelty and difficulty which must be looked for at the beginning of your work with your assigned district. Could you attain practice and acquaintanceship, you would find that with judgment, and by abstaining from all ostentatious or indiscriminate relief, your work would brighten and become more prosperous and productive, both of comfort to yourself and good to your people as you persevered; and let me therefore request of you to be strenuous and determined; and though it may appear selfish in me to say so, I affirm that the case of a local district is a higher and more useful walk of philanthropy, for which all distinction and all reward should be willingly surrendered.

"I had great comfort, yesternight, in examining Mr. Heggie's school in the Saltmarket. I would willingly do the same by yours; and could you call on me during the interval of next Sabbath, in the vestry, I would fix arrangements with you for that purpose.—Believe me, my dear Sir, yours very truly,

"THOMAS CHALMERS.

"*March* 21, 1819."

In the course of this year Dr. Chalmers had much depressing work with the excessively impulsive and the excessively cautious among his numerous agents, moving in every direction within the sphere of his control; and he ever found in Mr. Stow a quick-eyed, judicious, and devoted helper, who gladly threw all his influence into the work which Dr. Chalmers sustained. "It required," said Mr. Stow, when referring to this period, "the mind, and enthusiasm, and urbanity, and child-like generous feelings of a Chalmers to argue every point, and to bear with old-fashioned prejudices, and with stubborn resistance to his schemes at every step. They could not but admire the man; but to knock on the head at once all their long experience, by such a resolution, was not to be tolerated. It was not enough for Dr. Chalmers to explain his views in the most graphic manner, when sage men believed them to be quite Utopian. He must *prove* that they will actually succeed, else they must not even be attempted."

The earnestness with which Mr. Stow promoted the temporal and spiritual interests of his district, the candour, judgment, and delicacy with which he stated his opinions, won for him general confidence, and he was early chosen to be one of the elders of St. John's Church, as will be seen from the following letter:—

"My Dear Sir,—With the approbation of our session, I have to propose to you to become a

member of it, and have now to request that you will not come to an immediate decision on the subject. I shall call in a few days.—Yours very truly,

"THOMAS CHALMERS.

"*Feb.* 7, 1821."

Dr. Chalmers knew the modesty of the man, but by securing first a personal interview, he obtained the object of his visit—Mr. Stow's acceptance of the office.

While this appointment gave him additional labour, it opened up new avenues of observation and experience; it brought the talents of his early piety to enrich and console the widow, the orphan, the young convert, and the dying saint, and deepened his convictions as to the system of educational training which he afterwards enunciated.

The closer the intimacy of Dr. Chalmers and Mr. Stow, the profounder was their mutual sympathy. The comparative youth of Mr. Stow in such a session rather increased than lessened his moral influence. Dr. Chalmers had the fullest confidence in his judgment and persuasiveness. The following letter illustrates their relation to one another:—

"ANSTRUTHER, *August* 29, 1823.

"MY DEAR SIR,—I am here on a visit to my mother, having left Glasgow in consequence of the alarming accounts that I had gotten of her illness. She is better than I expected, but I still feel inclined to prolong my stay a few days. I am aware of Mr. Wilson's absence, and I therefore write you in the

hope that you will attend the meeting of our kirk-session on Monday, when I will thank you to express my regret for this unexpected absence. You will perhaps be able to stop for the deacons' meeting between seven and eight, as by the new arrangement your brother-in-law is now the treasurer of that court. Will you furthermore apologise to them in my name for not being present with them.

"I have requested Mr. Muir to preside as Moderator. Perhaps, after having constituted the deacons' meeting at seven, he may not be detained any longer, provided that he has any engagements which would bring him away.

"There is nothing that now presses upon my spirit more than the need of universal peace among the various members of my agency. You must be aware that with this the very same result will follow in the parish, as if I were personally present in the midst of you. And what a far more instructive lesson will you hold out to the public, after they have been delivered from the imagination that your success is not due to the system itself, but to some mysterious energy which has been ridiculously conceived to lie with me.

"Give my kindest compliments to Mrs. Stow, and believe me, my dear Sir, yours most truly,

"THOMAS CHALMERS."

Notwithstanding this modest estimate by Dr. Chalmers of his personal influence, and the emphasis

of his conclusion as to the inherent efficiency of his *system* of parochial agency, Mr. Stow held firmly his own opinion as to the comparative hopelessness of uplifting the sunken masses by means which bore chiefly upon those whom years had confirmed in habits of apathy, or of active hostility; and, therefore, while entering with concurrent enthusiasm into Dr. Chalmers' plans, he put forth his best energies in wielding the instrumentality of the Sabbath-school.

He continued his labour with unabated zeal, but with a clear eye to results. He was too sharp, and too earnest an observer, not to be influenced by experimental issues. Although he had, at first, unfaltering faith in the adequacy of the Sabbath-school to change the aspect of our social fabric, that confidence had begun gradually to yield to a perpetual current of opposing facts. He was perplexed as to the course he should adopt; he was without any definite plan, and every week's experience but deepened the conviction, that some other more effective agency was needed, than was yet instituted in Glasgow. The old were callous; and the young were subjected to six days' training to evil in the streets, as against the brief period of the one Sabbath evening. Persuaded as to these defects, Mr. Stow began to press on all whom he could influence, the necessity of changing the street training into school training, and of bringing the power of habit during the whole week to the side of religion. Dr. Chalmers, though pressing forward his favourite

methods of parochial supervision, gave Mr. Stow's suggestions the fullest consideration, and would, in all probability, have rendered him effective aid, but unfortunately for Mr. Stow, Dr. Chalmers, at this crisis, left Glasgow for the Chair of Moral Philosophy in St. Andrews.

Dr. Chalmers' heart was too earnestly set on the restoration of the lapsed sections of the people to the proprieties and decencies of life to let Mr. Stow's proposals fall idly from his memory. No sooner had he settled in St. Andrews, and entered on his relinquished discussions in metaphysics and in ethical philosophy, than he wrote the following letter to Mr. Stow, requesting him to keep him informed of the progress of their efforts in Glasgow to reclaim the neglected through the Sabbath-school and other agencies :—

"St. Andrews, *Feb.* 7, 1824.

"My Dear Sir,— . . . . There is a trouble that I had meant, in my own mind, to put you to, even before I left Glasgow. I wish to maintain a correspondence with you on the subject of the extension of Sabbath-schools in your city. I shall ever continue to take a very keen interest in this subject; and I know of no one whom I feel a stronger desire to hold correspondence with upon this subject than yourself. I am glad to understand that some great steps have been taken since I left you. I shall feel most thankful for an occasional letter from you; and as I have no one else with

whom I exchange any stated letters upon this one topic in particular, you would oblige me by the largeness, as well as the frequency, of your communications thereupon.

"Do give my kindest compliments to Mrs. Stow, and be assured of my most grateful remembrance of you both. . . . .—Do believe me, my dear Sir, yours most affectionately,

"THOMAS CHALMERS."

Although Mr. Stow's faith in the efficiency of the Sabbath-school system as aiming at the renovation of the whole social fabric had failed, he was so persuaded of its value as an auxiliary to the Church, and of the untold good which it diffused through the hitherto-neglected portion of the community, that with unflagging zeal he pressed the establishment of Sabbath-schools in every unoccupied district. While he is pleading for the training of the young, during the whole week, as the best counteractive to the corrupt influences by which they were beset, he devotedly labours in his Sabbath-school, and with purse and influence speeds on the work. In 1826 he is the life and ruling spirit, not of one society, but of nearly every one in that outlying portion of the city.

No lessons of that period of Mr. Stow's life are more vividly given than those of economy of time and of activity. Carrying on an extensive business, and charged with its management, he yet finds time to visit his district systematically as an elder, to

watch over the separate histories of his Sabbath-scholars, and to work various societies as treasurer or secretary. So admirable was the distribution of his half-hours, that he never appeared in haste; and while others are wasting precious moments, he is achieving great moral results.

CHAPTER IV.

Discouraging Experiences in Establishing Sabbath-Schools—His Treatment of the Scholars — His Successes — Repudiates Corporal Punishment and Expulsion—His Impressiveness in Teaching—Recognises and Applies the Power of Sympathy in Discipline, and of Picturing in Words.

Mr. Stow's first experiences were disheartening, but instead of leading to the ordinary routine, they educed methods characteristic of the man, and ultimately established principles in education now almost universally acknowledged.

The children of the sunken classes were ruder to one another, and less respectful to their teachers than now. Reference has been already made to the rapidity with which debasement proceeds in over-crowded houses in our cities. Families left for years without the ameliorating influences of intercourse with those above them in the social scale, and without even the connection of a Sabbath-school to remind them that they were still responsible and cared for, became not only callous but coarse, and the young were marked by a vulgarity and harshness which gave sad presage of what manhood, ripened amid such processes, could dare and do.

On the night of his opening his school, in his selected locality, he encountered much rudeness. No sooner was the class arranged, and had prayer begun, than the lights were extinguished. When re-kindled, Mr. Stow was alone, the class had escaped. He cheerfully resumed his visiting of every family, and without uttering a single complaint, he won back all his pupils, and secured obedience.

A bold and restless boy, ragged and barefooted, had entered the class; lines, the shadows of cunning, were already traced on a naturally frank and open countenance. Placed on the third seat from the front, the temptation was great, and he yielded to it; having ingeniously taken hold of a large pin with his toes, he darted it against the bare feet and legs of as many as he could reach of those before him; they leaped yelling from their seats, and he stood in the midst of them apparently alarmed by this unexpected turmoil.

On discovering his conduct, Mr. Stow neither denounced nor expelled him, nor did he adopt the clumsy expedient of sending him to another seat; but he reasoned with him as to the pain he had thoughtlessly given his class-mates, and as to its continuance after his fun ended. He appealed to his sympathy, and won it. In course of a short time he gave him charge of the candle-lights, there was then no gas, and by no awkwardness in snuffing them, were they ever afterwards extinguished. The boy became an enthusiastic scholar. Impa-

tience in the teacher would have in all likelihood destroyed that boy's character. It was Arthur given in charge to Tom Brown.

Other instances of a similar kind proved that in gentleness, patience, and reasoning with rude, boisterous, or uneducated boys, there lay greater power than in the rod; and he repudiated, in the strongest way, recourse to corporal punishment or to expulsion. Both methods were then common; they are so still. True, by expulsion or flogging, peace can be gained; but flogging is unseemly on a Sabbath evening, and expulsion deprives the Christian teacher of those whom it should be specially his persevering and prayerful aim to save. In every instance of obstinacy, his mild, yet firm and decided, looks and words speedily accomplished what neither blow nor bawling could have so fully effected. It was seldom he had recourse even to personal rebuke in public; he reasoned in private with offenders, and secured from them almost invariably a more consistent obedience than the harshest measures could have compelled.

Instead of manipulating his class as the "scum of society," or its "dregs," he at once placed them on a level with himself, as members of the same great family of God; he shrank not from the rags and squalor which met his eye, but recognising in his pupils beings endowed with minds, delicate, instinctive, ratiocinative, and complicated in process as his own, having emotions and social sympathies to be cherished—intellectual faculties to be developed—moral powers to be corrected—immortal—re-

sponsible—destined for eternity,—he reasoned with them, he appealed to the higher principles of their nature, impressed them by the power of the Word of God, and overawed them by the solemnity of prayer. His success was assuring. Under the influence of a treatment new, indeed, to many of the young hearts there, they were thoroughly won to order and truthfulness, and to a respectful obedience, which was chiefly based on love to himself, and which largely contributed to their own happiness.

The completeness of the control which he obtained over the scholars, gave well-warranted emphasis to his subsequent reasoning against corporal punishment, in either Sabbath-classes or week-day schools. A sharp controversy was early raised as to discipline; some teachers stoutly maintained that only by immediate punishment could order be secured, and the text, "He that spareth the rod hateth the child," was the subject of conflicting criticism. Without here adverting more particularly to this subject, it may be sufficient to observe that the repudiation of corporal punishment became, subsequently, a notable feature in his educational system.

For the present, we trace his progress as a Sabbath-school teacher.

In making himself acquainted with the disposition of each pupil, he studied their home circumstances; he marked the character of the parents, and the details of their daily avocations or their companionships; he saw the social and moral forces which were constantly operating in the formation of their habits,

and sought those counteractive principles and precepts which it became him in each instance sedulously to enforce. We cannot too strongly press on Sabbath-school teachers the vast importance of such a course of study. The social volume is by far too little searched that life may bless the children. The moral elements, which for good or evil are perpetually at work, must be more accurately scanned, if we are to expect success. It is absurd to look for a well-balanced character if we do not know in what direction and with what force seductive influences are through the whole week counteracting our Sabbath-evening instruction. The week-day teacher does not require to know, thus exhaustively, the measure of home and of street companionships, because the pupils are under his care so long as to give him a clear gain on the side of good training. It is because there is so little home visiting, and consequently so little of scrutiny of character and of the interest it awakens, that discouragements hang like weights on the wheels of our Sabbath-school agencies, and results are meagre.

Although burdened with business engagements, he found time to be among the hitherto neglected poor at least once a-week; and not only did he look to the interests of the young in the Sabbath-class, but as years fitted the boys for work, he spared no pains to secure for them suitable employment and a fair start in life.

In his visiting there was a charm which many yet remember, and his counsels to young teachers

were pointed and direct. "When you are canvassing for scholars in a new district for the first time," he was accustomed to say, "don't go with a paper in your hand; the people will have the idea that you are collecting taxes, or that you have some ulterior object in view. Knock at the door, tell pleasantly your purpose, and speak kindly to the children. The way to the parent's heart is through the child. You might as soon send a lion or a bear to attract children as some visitors whom I have seen. Do not speak to parents and children as if you had on a soldier's collar. Don't be gloomy, and remember also you will never get children to look confidingly to you with your chin buried solemnly in your bosom."

The interest which Mr. Stow awakened extended beyond his district, and the sons of highly-respectable and religious parents were anxious to attend his class; but his strict adherence to the "local" plan rendered their admission impracticable. One, however, the son of a godly widowed mother, whose delight it was to train him in the fear of the Lord, solicited admission, and, though refused, clung to the class. To his pen I am indebted for the following references to Mr. Stow's manner of conducting his Sabbath-evening exercises. He derived the highest spiritual benefit from Mr. Stow's teaching, and a delightful intercourse began, which, through forty years, had no break, and closed only when Mr. Stow was called to his reward. No one more strenuously maintains Mr. Stow's educational principles, because no one now living has had greater

experience of their power and suitableness than the Rev. John Miller,* the very able, faithful, and gentle pastor of Kingswood :—

"At the period of my entering his school," he writes—1824—"it was Mr. Stow's custom first to go carefully over the subject which was to be considered by the pupils during the following week, and the verses of Scripture which had to be committed to memory were distinctly explained. The truth was thus received into the understanding before it was stored in the memory. The verses which had been thus explained on the previous evening were repeated by the class, and they questioned one another on the subject. What struck us most in his mode of teaching, was the way in which he impressed the truth on our minds by his vivid illustrations or word-pictures. We felt, and to one another acknowledged, their clearness and beauty. When he went over the Epistle to the Romans, the great cardinal doctrines which it sets forth were made to stand out before us with a vivid simplicity which, under the effectual teaching of the Spirit of God, was blessed to the saving conversion of at least one of those who were privileged to sit under his instruction. Usually before singing, the words of the psalm or hymn were explained, so that we might sing with the understanding. Prayer followed—simple, brief, and pointed. One feature in his prayer, which I remember, was his frequent

* The Rev. J. Miller, formerly Inspector of the Mico Charity Schools in the West Indies.

address or appeal to Jesus the Mediator and Advocate. His prayers, to me (even at that period), seemed to be pervaded by a sense of nearness to God, and by consequent humility, such as I have never heard surpassed. There was the deep lowliness and self-abasement as of one who saw God face to face, and yet the confiding trust of a child. Almost uniformly he addressed himself to Jesus, to Him who is the only way to the Father—Himself the manifested God, and our great High-Priest and Advocate. In his manner there was peculiar tenderness and deeply-chastened feeling.

". . . . In private intercourse with his pupils and fellow-teachers it was almost impossible to manifest more of the joyous or sunny aspects of the Christian life. He lived in the light of the divine favour, with sin covered and transgression forgiven. The class was happy in his presence. His teaching was most profitable. There is no recollection of his teaching, and of my intercourse with him more vivid than that of his clear and decidedly Scriptural views of the way of the sinner's pardon and acceptance. There was no darkening of counsel by words without knowledge, but speaking as one who knew, from blessed experience, he laid down the gospel (as Dr. Chalmers used to urge his students to do) so that the poor sinner might be able to see and take it up. During the lesson, the attention and interest of all were sustained by his close questioning, and he stimulated the thinking power of each by affectionate liveliness,

impressiveness of manner, and the striking nature of the varied illustrations which he used. As the pupils advanced in years and attainments, and younger pupils were brought in from the district or 'proportion,' it was found that there was a want of sympathy between those of different ages, and a division was accordingly made, by his giving the younger children in charge to some of the oldest scholars, who met them at a later hour."

In superintending the instruction of these younger children, he noticed what he afterwards termed the "power of sympathy," working most effectively within certain limits. The young sympathized with those nearest their own age. This is an obvious law; but its application as aiding instruction, and ultimately promoting moral training, was then made for the first time.

The sympathy of numbers not only stimulated to exertion and lightened labour, as marching in masses sustains travellers, but contributed a highly beneficial power to the discipline of the school. It was more effective than corporal punishment. He seldom named the offender, but described the offence, and found the condemnation of his conduct by his class to be a severer trial than any sharp and decisive punishment by the hand.

He set aside the dry sentences in which doctrine and duties had hitherto been given to the young. Mere repetition of texts as "proofs" of difficult doctrines had been held sufficient, with questioning

as to words or facts. The process was mechanical; it neither won the heart nor enlightened the understanding of the young, but he took time to engage their sympathy; and after various methods had been unsuccessfully followed, discovered that "picturing out in words" excited their interest, and became the most successful medium of truth between his mind and theirs. The plan he followed was in perfect keeping with that love which children have of truth realised through the imagination. The vividness which "picturing" gives to truth, delights while it profits them.

He disliked long tasks for the memory, and the ordinary methods of teaching truths, which pupils did not comprehend. Admitting that propositions stored in the memory—though at the time not understood—might become intelligible and profitable in after years, he yet deemed it indispensable to immediate culture and strength, that as much truth as possible should be inwrought with the intellectual life of each, that it might early and profitably appear in his moral history. He was not satisfied if any one failed to understand him, and he resisted the tendency to address working scholars only. His example was of the greatest value, and it ought still to be practically remembered. It is worse than weakness to conduct classes by keeping the eye and the ear for those only whose memories are the most retentive and the readiest, to the neglect of the slowly thoughtful, or the most careless. They are mere Paganinis, eliciting music from one

string of the instrument, when they should, as skilful pianists, be sweeping every chord, and evolving the harmonious culture of every mind. This cannot be done with effect unless the teacher know the nature of each chord, and how to handle it. He should know not only the truth he is to impart, but the texture of the mind which is to receive it, not only the character of the seed, but that also of the soil in which it is to be sown. As it is his one great object to deal with mind, in relation not to mere literary, scientific, or æsthetic culture, but to responsibility to God and an eternal hereafter, he cannot too attentively estimate every law and force which he strives to regulate and control.

This was Mr. Stow's constant aim, and no influence could seduce his attention from the best means of successfully conducting the enterprise on which he was spending his strength.

CHAPTER V.

Social Changes—The Clubs yield to Sabbath-Schools - Political Value of the Sabbath-School—It Unites Dissevered Classes —Is an Evidence of Living Christianity—Extent of the Sabbath-School Agency—In Scotland National—Its Limit as an Improving Agency—Encouraging Incidents in Mr. Stow's Experience.

NEW moral agencies are permeating, with unabating force, the lowest section of society, and in a brief period its external aspects begin visibly to change. The "Clubs" have yielded to the diffusive force of that living Christianity which created the Sabbath-school. The "Club" companies, long rebelling against all encroachment, attempted to shelter themselves behind ridicule and sarcasm, but in vain; a nobler race of self-denying, earnest, men are proving the greater adequacy of their *new* means for regenerating society, and promoting its happiness. The "Grog Club," the "What you Please Club," and others, lose their laurels and their influence before the "Saltmarket," the "Bridgegate," the "Old Wynd," and the "Goose Dubs"—Sabbath-school Societies. The records of these times reveal a rapid transition in social life, and the power in

evolving higher moral influences, which Mr. Stow and a few like-minded young men possessed and wielded.

Seven local societies, with thirty-seven schools, affiliated and organized, show the triumphs of Christian principle, as they sow seeds which change the moral aspects of whole districts. Mr. Stow not only originated these societies, but contributed, for years, to their efficient maintenance. Kindred societies spread rapidly. New avenues of usefulness were opened to the Christian philanthropist. If, in the fullest sense, the old Clubs represented the Epicurean philosophy, these new Societies express the Christian benevolence of a nobler band. The self-pleasing of a former age evanished in the more genial light of self-denial. In the slums of the town, from which the "clubmen" of a preceding generation shrank with horror and disgust, many as highly educated as they were, and more refined, willingly labour for the common good. They are in earnest in dealing with the lapsed masses, and organize systematic appliances, whose results must interest alike the philosophic politician and the Christian philanthropist. The check given to the tendency of the lowest population downwards to still lower depths of ignorance, and to bitterest antipathy to those above them, was of inestimable public benefit. Every section of wide districts, embracing a hitherto unheeded population, was invigorated and refreshed. The dew of kindliest Christian recognition fell gently on hardened hearts. The accumulating discontent

of a sullen and sunken town population was reached by the air-shafts sent down into the lowest social depths by Sabbath-school teachers. While, in Burns' language, men were gloomily muttering to one another, or in solitude,

> "Man's inhumanity to man,
> Makes countless thousands mourn,"

and were rapidly ripening for the wild turmoil of any revolution, they were arrested by the persistent self-denying toil of educated men on behalf of their children—of children in many instances neglected by those most bound to care for them. Men deadened to the decencies of life, unmoved by the beauties of nature, reckless of their country, and all but lost to their God, with a conscience too callous, and a heart too embittered to be quickened by the ordinary processes of home missionary enterprise, bear about with them a tenderly-sensitive, deep-lying chord, secret, unacknowledged, the last link that binds man to man. That chord ever thrills responsively to a loving interest in his child. In ten thousand instances has that moral nerve, though apparently benumbed to death by years of irreligion and profligacy, glowed anew to the touch of a Christian teacher's love, and become the gladdening origin of a beautiful home history. The wilderness blossoms as the rose, domestic peace displaces discord, happy homes are added to the community, new families are given to the church, and the nation is enriched by nobler workers.

Politically viewed, the Sabbath-school has been of inestimable benefit to the country. As unpaid, this agency has a genialising influence to which no other can lay claim. Apart from Christianity, the history of civilization gives to this no counterpart. Although emanating formally from no Bench of Bishops, nor Court of Presbytery, it is nevertheless a creation of Christianity, an evolution of its wisdom and love. Mistaking altogether its finest elements and its source of strength, men, at first, sought to increase its efficiency by the money payment of its workers, but the experiment failed. By gold the Sabbath-school can never succeed, it only weakens its fabric and bedims its lustre; neither royal patronage nor legislative enactments can give it moral power. Its originating force is the love of God shed through the renewed heart by the Holy Ghost—its guidance, the wisdom that cometh from above—its aim, the salvation of the perishing—and its result, the glory of God. But although it cannot be permanently promoted by material appliances, nor lawfully subjected to political tests, it yet does contribute largely to material wealth, and so conduces to the enlightenment of the people as to prepare them for the higher privileges of citizenship. That the whole population of Scotland is now thoroughly permeated by such agencies can not be without significance to the statesman.

There are diffused through a population of over three millions, 5,000 Sabbath-schools, about 40,000 teachers, and 400,000 scholars, not including 1,723

senior Bible-classes, with an attendance of about 50,000 young men and women. It would be difficult to over-estimate the benefits to the country, secured by the reflex influences of their labour of love on the teachers themselves. The preparation of the class lessons, the warm quickening of Christian intercourse, the energy of thought necessary to communicate instruction, all uplift and confirm the character of the teacher. There is in these preparatory processes—constantly influencing 40,000 men and women, and sending them into the community—that which is morally enriching Scotland. There is scarcely a practical philanthropist in Scotland, who has not, during some period of his life, subjected himself to the discipline of Sabbath-school teaching. Most assuredly the 40,000 workers are all the more enlightened as citizens, and all the kindlier as neighbours, because of their connection with the neglected young.

Foremost among these workers, Mr Stow held his place. To no Sabbath-school teacher is Scotland more indebted. In the wide district which he and those associated with him sedulously cultivated, no family was unvisited, nor child neglected. Scarcely were the poet's lines applicable there :—

> "Full many a gem of purest ray serene,
> The dark unfathomed caves of ocean bear ;
> Full many a flower is born to blush unseen,
> And waste its sweetness on the desert air."

Never did pearl-diver in sea-depths more keenly search for precious gems, than struggled the Sab-

bath-school teacher in turbid depths for jewels to adorn the Saviour's crown. Never was arid wilderness, hidden crevice, or mountain height, more closely scanned by eager botanist for prized plant, than were the city wastes trodden, that plants, translated anew, might take root in the vineyard of the Lord, and there bourgeoning, and blossoming, ripen into clustering fruit.

To the present day, this all-pervading activity continues; and yet it must be admitted that the Sabbath-schools of Britain are utterly inadequate to counteract the teeming evil influences which are moulding the character and determining the future histories of masses of our town population. Mr. Stow early perceived this, and, as already indicated, was the first, cautiously yet vigorously, to represent the inefficiency of the whole scheme as adequately remedial of social evils, and to suggest more decidedly counteractive moral agencies.

"Much good," says Mr. Stow, "has arisen from these humble and unobtrusive seminaries, but we may add that the amount is as nothing in comparison with the evils to be cured or prevented. The Sabbath-school is at best a teaching on one day in seven, opposed to training of an opposite tendency during the other six days in the week."

Many children, without doubt, have been led to attend public worship in consequence of the instruction received in Sabbath-schools, and through their instrumentality many, by God's blessing, also have become true Christians. In truth, the Sabbath-

school has been by far the most efficient instrument for excavating a portion of the heathen population from the general mass of ignorance and depravity. But we are apt to over-rate the capabilities and results of a system, good as it is, which has to contend not merely as one day against six days, but as one or two hours' teaching against six days' training. Eight or ten years' hard labour, in the midst of masses over whose outward condition but slight change was visible, convinced him that while Sabbath-schools did incalculable good, in establishing kindlier relations between the highest and lowest ranks of life, they were yet a losing cause as against the innumerable forces of evil, incessantly active, with which they had to contend. They made more peaceful and more kindly the hitherto sullen population, but they were failing generally to uplift the *whole* to any satisfying, or indeed distinctly appreciable, degree.

While this was Mr. Stow's conclusion, in 1824, subsequent experience has not changed the character of his inference. Mr. Stow began more resolutely to advocate the week-day training of the young, as the most probable successful counteractive to the deteriorating street processes hitherto unchecked. But those views never lessened his interest in the Sabbath-school, nor slackened his exertions. Only when compelled by failing strength did he limit his labours in this department of Christian enterprise. For upwards of ten years after his week-day training experiment had commenced, he not only taught his

own Sabbath-classes, but acted as treasurer and secretary to different societies, and sustained their vigour, both by his presence and his unfailing liberality.

Many beautiful incidents, in the course of his long service, showed the success with which, under God, he was toiling. As we cannot recur to this section of his work, some may be here noticed to illustrate his character, and encourage others:—"One of the class," says the same kind friend to whose pen I am already indebted, "much perplexed with the doctrines of election and the perseverance of the saints, was anxiously raising many difficulties. But Mr. Stow's method was not discussion. Admitting the importance of being well established in these doctrines, he would yet say: 'The gospel does not say to us "believe in election or in the doctrine of the perseverance of the saints, and thou shalt be saved," but "believe in the Lord Jesus Christ, and thou shalt be saved." It puts the reception of the Saviour first, and continued looking to Him as the only ground of comfort and confidence. All our perplexities with other doctrines of a kindred character would soon be removed, were we only to comply with His call, "Come unto ME. Follow ME."' Thus would he urge personal dealing with a personal Saviour as the true way of finding rest. 'You see,' he would sometimes add, 'the way to put away darkness is to bring in the light.'"

Members of his class were always welcomed when their spiritual difficulties brought them to

his counting-house, even in his busiest hours; and soothing, stimulating words were spoken for their relief. "It surely was an interesting proof of the tenderly considerate affection of the teacher, and of the simple and confiding regard of the scholar, to see the one hastening for counsel in such circumstances, and the other turning aside from pressing engagements to cheer and comfort him."

Sunny and hopeful as was Mr. Stow's temperament, he had his desponding hours, as to the result of his labours; but with him, as with many Sabbath-school teachers, a work of grace was spreading deeply when least he knew it. He had been toiling for years without the satisfying evidence of life in his class which he longed for; an accident, when on a visit to Leeds, which laid him aside for a season, brought out such an expression of Christian sympathy, as greatly encouraged him, by showing him how many in his Sabbath-class could refer experimentally to their saving interest in Christ. This event led to the forming of a Young Men's Society for Prayer and Mutual Improvement, which continued for twelve years, and the hallowing influences of whose meetings have not yet passed from the life of those who still survive.

"There was," says Mr. Miller, "a more chastened elevation than ever in his prayers, and I am persuaded if any record of his inner life could be obtained, that this unexpected illness was one of the preparatory steps to the higher life which

became soon after more distinctly manifest in his public labours."

Many instances of tender mutual regard and affection passed between the teacher and taught; they looked up to him as a father, and he reciprocated their sympathy and trust. It gave him the highest possible encouragement and delight to see one after another of his pupils professing publicly their allegiance to the Saviour, by becoming members of the church. In dispensing the Sacrament of the Lord's Supper, the elders, in Presbyterian churches, receive the bread and the wine from the minister who presides, and they afterwards give both to the communicants; and on one occasion Mr. Stow had the privilege, as elder, of putting into the hands of no less than seventeen former pupils, young disciples of his Master, the memorials of His love for them, and the pledges of their faithfulness to Him. It was a striking incident, full of encouragement; and no marvel that, in after years, Mr. Stow could not refer to it without deep emotion.

Another incident is in itself so touching, so sustaining, and so seldom coming within the experience of Sabbath-school teachers, that it cannot be passed without notice.

The zeal of Mr. Stow in the cause of Christ, the love that glowed in unfailing efforts for the salvation of the perishing, and the tenderness that seemed exhaustless in caring for the interests of his pupils, could not but arouse them to a higher sense of their own responsibility. The desire to work,

themselves, for Christ as Sabbath-school teachers, began to be secretly communicated to one another of those who had sat at the table of the Lord, and it was made the subject of prayer. They, in conference, marked off a neglected district, in which shone the light of no Sabbath-school or other moral agency, and when their plans were ripe, they appointed two of their number to submit and explain the proposal to their beloved teacher. One of the two was Mr. Miller. Conscious of their youth and inexperience, and restrained by that modesty which Christianity induces, they hesitated to fulfil their engagement till the meeting ended, and Mr. Stow was retiring. Summoning resolution, they all followed him, and one, at last, unfolded their proposals. Holding the door half-opened, Mr. Stow stood listening with a look of the most encouraging winsomeness which rose to animation, and when the whole was briefly told, a gleam of joy flushing the cheek, more clearly showed the tear that glanced trembling in the eye. "Yes, yes; let us speak together of this;" and returning, he seated himself in their midst, weighed their plans, gave suggestions, and encouraged them to go forward. They accompanied him to his home, and parted with that enthusiasm by which the most arduous schemes of benevolence are conducted to success.

To the men of the world this incident can bring no interest, yet amid the many in that great city who turned their thoughts, that Sabbath evening, to the commercial plans of the week, there was not one

who had the glow of happiness which beautified the life of these youths, and none whose income may have been vastly increased during the preceding week, had the blessing which that moral wealth gave to Mr. Stow, as it was told into his hand in that squalid lane. From himself as the humble centre, processes were instituted which affected the history of thousands, and changed, for a generation, the character of a town district. The nation has no medals for work like this, but the great Master holds in His hand eternal rewards for the faithful. Long years have passed since that Sabbath-evening interview, but the look of Mr. Stow, the earnestness of his conversation, the ennobling conceptions of Christian duty which he briefly expressed, the encouraging counsels which he gave, as they wended their way to his home, are photographed in the memory of the few survivors, with a vividness and freshness which the lapse of time, with its rush of care, has not defaced nor dimmed.

The neglected district is in a few weeks fully occupied by earnest workers. Five schools and upwards of 100 scholars show the vigour of the commencement. This is not the result of an evanescent impulse; at the close of the first year there were twelve schools, attended by nearly 300 children. As opportunities of usefulness are presented, young teachers, prepared in Mr. Stow's class, are ready to meet them. Schools are extended, until, at last, nearly all who had been under Mr. Stow's care for some years, are engaged in the same

work with himself, and animated by the same spirit. These young men did not limit their efforts to Sabbath-school work, but laid the foundation of a series of agencies for the social and moral amelioration of a neglected population. A glimpse is given of the work which Mr. Stow originated, and of the estimate in which he was held, in a very able report,* drawn up by the Rev. J. Blyth, Free Church Minister of Girvan, at that time a young student in the University :—

"Small as was the source from which your society has thus sprung, and difficult as was the task which at first had to be accomplished, the course that had been begun still continued to progress with rapidity and zeal, until, in the year 1832, the society, in its constitution, received a specific name and object. Till this period of your history, the expenses of the exertions which had been made for the attainment of your object, which have since been provided by means of collections made at occasional sermons preached in behalf of the society, were defrayed by Mr. Stow, who had since the beginning himself personally superintended them, and carefully observed every measure tending to promote their success. Not only with him did the society originate, but to him also your subsequent prosperity, as well as that of the other local Sabbath-school Societies with which he is connected, may be mainly

* "Seventh Annual Report of St. Luke's Parochial Sabbath-school Society."

ascribed, in so far as human instrumentality can reach. And your Committee cannot here omit to remark, how benevolent and Christian was the first proposal of the scheme of your formation, and how deeply the present members of the society, as well as a religious public, are indebted to his unwearied exertions. His labours may be known and his motives approved, along with those of the humble band, the candle of whose zeal he lighted, and the flame of whose energy he never failed to fan and inspire; but his and their reward can only be reaped in that blessed place, 'where they who turn many to righteousness shall shine as the stars for ever and ever.'"

This did not satisfy the society; they extended its usefulness by calling further attention to the necessity of additional remedial measures, and by presenting a petition to the Church-Building Society for aid in erecting a territorial church with parochial agencies. Their petition was generously met, and the result was a new church—St. Luke's. When the first minister—the Rev. J. C. Fowler—was appointed, there were in connection with the society, men eminently qualified to co-operate with him in every department of missionary labour.

Long after, Mr. Stow very briefly, yet very distinctly, describes that shower of blessings which fell to refresh him after years of apparently fruitless toil beneath a cloudless sky:—

"In my Sabbath-school, consisting of about

thirty boys and girls, when the leading principles of the training system were first practically worked out, I may state, that during the first ten years out of the sixteen or eighteen years that most of them were consecutively in attendance, I saw no fruit, save that they all got better and more decently dressed, and their hair more smoothly combed or brushed, and that several of them attended church, and whose parents were now induced to attend, who had never done so before. Soon after that time, however, when family and personal affliction unfitted me for giving them much instruction or training—silently, and apparently within a very limited period, nearly all the girls, or rather young women, decidedly turned to the Lord, and immediately held prayer meetings in the school-room, viz:—a good-sized kitchen, by themselves. Six months afterwards, the same operation of the Divine Spirit was exhibited in most of the boys, or rather young men, and then both sexes held a united prayer meeting once a-week, and also one separately, each by themselves. Like a hive of bees, they soon afterwards seized upon a neighbouring, very destitute district in the suburbs, in which they established, and taught most efficiently, fifteen Sabbath-schools, on the strict local principle, having about 350 children in attendance; a district in which there was neither church nor school. Now being occupied on Sunday afternoons, they then met on Monday evenings in my house, two miles distant from my district, for conversation and prayer, which

the young men wholly conducted. I then felt myself in the position, not of a teacher, but a hearer, through them, in the school of Christ. Their calmness, fervour, and enlightened faith, truly surprised and delighted me. Soon after this (twenty-five years ago), I received a petition from fifteen of them, requesting me to use my influence to get up a church and day-school (afterwards termed St. Luke's), so that they might have a regular organized Christian machinery. In one word, out of thirty scholars, twenty-three became Sabbath-school teachers; five, elders of the church; four, day-school teachers; one, head of a Normal Training Seminary in the Colonies; two are Ministers of the Gospel, one in England, the other in Scotland; and five are now, I believe, in glory. Of course, some of those pupils held different offices in succession, the correct 'statistical' number being twenty-three in all."

It is impossible to estimate the benefits conferred on that district and others by the moral energies which sped forth from Mr. Stow's Sabbath-school. That church continues a monument of the Christian energy of a Sabbath-school teacher. Its social, moral, and religious benefits are still dispensed. A very beautiful instance is thus given us by the expansion and assimilative power of the Gospel of the Cross, and of the reward of simple faith in the fulfilment of His promise, from whose hand alone results can come. His word shall not return void. The results sought may be long delayed; they may not come until the grass is

green on the teacher's grave, but the promise is sure—the Master is faithful. The law of diffusion is by His own appointment, and it will work its way through all the world, until its kingdoms become Christ's. The flow of religious influence issuing from the Sabbath-class may be at first imperceptible or thread-like, as the rill trickling feebly out from amid the concealing heath or mountain brake, yet it may widen and deepen in its commanding tide as a river, and bear untold blessings through succeeding generations:

"Go up and watch the new-born rill,
Just trickling from its mossy bed,
Streaking the heath-clad hill
With a bright emerald thread.

"Can'st thou her bold career foretell?
What rocks she shall o'erleap or rend?
How far in ocean's swell
Her freshening billows send?"

The expanding volume of gospel privilege none can delineate nor measure. That all will be brought at last beneath its influence and blessed, we cannot doubt, for God hath declared it. The knowledge of the Lord shall cover the whole world, as the ocean the channels of the deep; but this grand result is dependent on individual action, on drop uniting with drop, and swelling the tide. Separated still though our agencies may be, the experiences of Christian men, like Mr. Stow, attest the certainty of all rising in works of faith and labours of love, until, hereafter meeting, a universal brotherhood shall prevail.

Few teachers have had greater instances of encouragement than Mr. Stow, yet the enthusiasm of success did not make him blind to the comparative weakness of the instrument which he wielded, nor did the discovery of its limited application make him indifferent to its retention. It was enough for him that it proved capable of achieving good. He therefore employed it to the last; and, when failing strength prevented further effort, he yet pleaded for the extension of the system, that at least some of the untaught might be guided to the Saviour, and rescued from ruin.

CHAPTER VI.

Origin of the Training System—Different from that of Pestalozzi Picturing out in Words—Sympathy of Numbers—Play-ground Training — Obstacles to Educational Improvement greater in Scotland than in England—The Reasons—Mr. Stow's Exertions—His First Training-School in the Drygate.

THE origin of the Training System lies, as already indicated, in the experimental processes of an obscure Sabbath-school, in one of the most sunken portions of a sunken population. Historically, the circumstances are of peculiar interest.

While M. de Fellenberg's educational establishment at Hofwyl is arresting the attention of the statesmen and philanthropists of Europe — while Felix Neff, in the consuming fervour of his gentle spirit, is toiling for the poor of Dormilleuse, assisting them with his own hand to build their schools, and is in peaceful evenings training their teachers—while Pestalozzi is still labouring, now an old man, at Yverdun, to complete his system and render all its principles intelligible—while Bell and Lancaster are awakening by their methods new interest in the common schools of England,—Mr. Stow is at work in the Saltmarket—the St. Giles of Glasgow—amid filth,

misery, and blasphemies, marking the tendencies of the human intellect, the moral sway of early habit, and the magic that lies in the sympathy of numbers.

While Dr. Chalmers is arousing all classes, high and low, by the volcanic energy of his eloquence, and is wielding at will the assemblages gathered within the sweep of his spirit, Mr. Stow is labouring, close to these crowds, in a social substratum, cold, dark, unmoved as death. In that sphere, and with such materials before him, his life-work, as an educationist, begins.

Unlike Pestalozzi, Mr. Stow commenced with no preconceived notions nor elaborated theory; nor, indeed, with any purpose whatever save to benefit the neglected thousands around him. On the foundation of a gradually widening experience, he slowly reared the plan of a system which, by the completeness of its provision for combined physical, intellectual, and moral training, ultimately placed him above the Christian educationists and philanthropists of his time.

From the varied experiences of ten years, 1816–1826, his leading principles, and the best methods of applying them, are drawn. Discussion, and the closest observation of other means of improvement, only serve the more distinctly to show their excellence and suitableness. He had noted, in his class, the power which the "picturing out in words" of the doctrines, precepts, narratives, figures, and allusions in Scripture gave him over young minds; not only winning them to attention by arresting

their sympathies, but leading them to higher exercises by enlightening their understanding and taxing their reasoning powers. He had, also, observed another power in "sympathy of numbers" which was proving incomparably more effective as a means of discipline than corporal punishment. The public opinion of the class proved the most immediate and commanding punishment of transgressors, whose names were often concealed from their judges. He had noted different tendencies of mind early developing themselves, and he prepared matter of instruction and methods of imparting it, which, in their variety, did more justice than was then common to the different talents with which, separately, the scholars were enriched. He had noted the power of habit as gaining greater strength on the side of evil by six week-days' training in the streets, than the power of habit evolved on the side of good in the short exercises of a Sabbath evening; and he therefore resolved to institute a week-day school, to give the young an opportunity of exemplifying in their little world—the play-ground—the principles and precepts inculcated in their classes.

"To meet the sympathy of companionship in what is evil," he said, "we ought to oppose it by the only antidote, viz., the *sympathy of companionship in what is good.* Let the morning lessons of a week-day training-school, therefore, be made the basis of the practice of the children during each day, under the superintendence of an accomplished master-trainer, in-doors at lessons, and out-of-doors at play.

Let the *sympathy of numbers*, which in towns so materially leads to evil, be laid hold of, on Scriptural principles, as in the moral training-school, on the side of good; and then, but not till then, will the *sunken* class be elevated, the *sinking* kept from falling, and the *uprising* class be safe in bringing up their offspring amidst the contaminating influence of a city atmosphere.

"Let parents train their own children, it is said; we affirm the statement with this addition—*at all times, on all occasions, when they can*, that is *when they are with them*." "But we have not a parentage at leisure for the continuous work. The keenness of commercial competition is drawing not only parents from their homes, but children from their play or school, into its insatiable vortex. Family parental training is, in these circumstances, impracticable; but week-day schools, therefore, supply it to the fullest possible extent."

He was not satisfied with recommending the erection of teaching-schools, his idea was to reverse the training processes of the street, and for this end he demanded play-grounds. Many, deterred by the expense of ground in the city, urged the erection only of schools, but Mr. Stow read in the pale faces of crowded lanes, the necessity of a purer atmosphere and well-regulated physical exercises; he also saw, in the activity of the streets and lanes, features of character which he should delight to trace in the play-ground, and he longed to mark in early life the power of moral and Scriptural teaching.

Like a truly practical philanthropist, he desired to see the young exemplifying the principles which he inculcated, and on these grounds he held firmly to his plan. His views at first met with little encouragement, but continued advocacy gave them a firmer hold of his own mind, and gained for them gradually more respectful consideration. His opinions in reference to corporal punishment, prizes, and place-taking, to the superintendence of even the most neglected children in the play-ground or uncovered school, and the importance of cultivating the physical energies of the scholars, as well as their intellect, imagination, and conscience, were all at that time so revolutionary, and, therefore, so much opposed, that nothing, save the undying tenacity of purpose which marks only a few men in a generation, could have sustained him. The very term "training" was scoffed and laughed at, as applicable to horses and dogs. Bible-training was regarded as an idle dream, and seriously resisted by those Christian enthusiasts especially who deemed the teaching of the Sabbath-school amply sufficient for all ordinary moral and religious purposes.

Other obstacles to improvement in practical education lay in Mr. Stow's way. They impeded his progress at the outset, they continued to discourage him through life, and they still act in retarding the best processes in Scotland. England has been for the last fifty years much more alert than Scotland in educational advancement. Obstacles are embedded in our national history, we are trammelled by

traditions. It is unpleasant yet necessary to make the admission, that Scotland has been less accessible to improvement than either England or Ireland. The methods of Bell and Lancaster, the principles and expositions of Pestalozzi, and the still more commanding principles and their applications enunciated by Mr. Stow, awakened an interest in England and Ireland, to which Scotland is still comparatively a stranger. The one great source of hindrance to Mr. Stow's principles and methods was neither local, nor ecclesiastical, but in a general sense indigenous; and, therefore, national advances have been *forced*, rather than spontaneous.

To explain Mr. Stow's difficulties, and to estimate more accurately the strength of purpose which he showed, not only at the commencement of his career, but through life, and to indicate how constantly these obstacles retarded and are likely to retard, the extension of his training system, it is indispensable that full reference be here made to the historical educational differences between England and Scotland, and their bearing on all modern efforts to improve the elementary instruction of the people.

While the Reformation impulse in England carried legislative benefits as to public instruction no further than the middle classes, it penetrated in Scotland downwards, until it encircled the children of the poorest peasantry. Although Cranmer's educational outline was bold, liberal, and all-embracing as that of Knox, it was never completely filled up, nor acted on, and the founda-

tions which were being multiplied through royal grants and private bequests, towards the close of Queen Elizabeth's reign, never passed below the middle classes. The lower and lowest sections were left in the deepest ignorance. The Commonwealth looked more to the pulpit than to the school. No one suggested education for the people. Milton and Locke, though profoundly philosophical and eminently practical in their educational opinions, though democratic in their political sentiments and benevolent in their sympathies, never seem to have regarded education as a blessing which the poorest were not only qualified but entitled to receive. Public instruction they never recognised as a national necessity. For the higher and middle classes liberal arrangements were made; on the lowest there fell but the chance glimmerings of a faint and fitful light. More was deemed unnecessary. Bell sought support to his plans by publicly urging that "it is not proposed that the children of the poor be educated in an expensive way, or *even taught to write or cipher.*"

Even this low standard excited extreme distrust, and so supercilious was the treatment of the proposal to give to the people the most rudimentary education, that Foster was constrained to publish his famous essay on the "Evils of Popular Ignorance," with a view to vindicate the title of the poorest in the land to instruction, and to prove that education, if universally diffused, would not evolve revolutionary tendencies, nor make sedition inevitable.

But when these difficulties were once removed, and an enlightened public opinion was once formed, the progress of education in England was remarkable. It outstripped anticipation. The efforts of Bell and Lancaster were crowned with an immediate success almost national. Societies vied with each other in promoting public instruction through the only channels then available, and the discussion of every collateral question was carried far beyond the mechanical systems by which they had been originated.

In Scotland little change was effected. Enthusiasm perished north of the Tweed. Any interest awakened in large towns by the strenuous advocacy of necessary improvement was merely local and temporary. The arduousness of Mr. Stow's struggle was incomparably greater than that of Bell and Lancaster, because of the self-satisfaction with which our educational state was viewed. This complacency was natural; it was the result of a history different from that of England. As early as the time of the Reformation, the educational views of Knox and others—national in their outline—received in Scotland an embodiment in her legislation, which all the vicissitudes of our national life have failed to destroy. Through the parish schools, the benefits of instruction were carried to the door of the peasant—not in the fashion which satisfied Bell and Lancaster in later times, when they gave up writing and arithmetic as unnecessary for the poor man's son—but in that higher form which

should enable him to reach the halls of the University, if, otherwise, he could command the means. In the First Book of Discipline prepared and issued, it was stipulated "that every several kirk shall have a schoolmaster," and his qualifications are specified; he must be able "to teach grammar and the Latin tongue." Nor was this all. In every notable town, colleges were to be established for the diffusion of higher education in language, logic, and rhetoric. These noble proposals were deliberately discussed; were secured by Act of Privy Council, in 1616; and were afterwards, in 1633, formally ratified by legislative enactment.

The education thus provided was truly national, it embraced all classes; and the Universities were sufficiently central to diffuse through their surrounding districts an attractive influence, which acted on the whole country, and brought to one or other of their halls the most scholarly pupils, whatever their social standing. These arrangements rendered high attainments, on the part of the parochial teacher, indispensable. The teachers in our thousand parish schools, and ultimately in our burgh, grammar, and other intermediate institutions, had generally received a university. education—embracing Latin, Greek, Mathematics, Logic, Moral Philosophy, and Natural Philosophy; and many had finished four additional sessions in the Divinity Hall—embracing Theology, Church History, Hebrew, and Biblical Criticism. The income of the parish school was fair, the social status was respectable, and the leisure for literary

pursuits which it gave to many trained to close study, satisfied hundreds of our best scholars, for whom the church had no opening, and to whom commercial or other pursuits were distasteful.

These teachers generally knew nothing of method, and barely tolerated as much system as was essential to progress in writing and elementary arithmetic; but they knew what attainments their university required at entrance, and they carefully measured the force of character, and the amount of scholarship that, on the part of their best pupils, could command success in public competition. It, therefore, not unfrequently happened that a peasant's son was encouraged to go forward, and winning at the outset a bursary, which enabled him to attend for several sessions, was crowned at the close with the highest honours the university could bestow. This becoming known through all the surrounding parishes aroused many others to exertion. These processes have continued through succeeding generations. Men of this stamp, knowing their work, chiefly in relation to the university, could not brook suggestions as to school methods and Bible training, and scorned every reference to a practical preparation for their important life-work by attendance on a Normal class.

Mr. Stow could not but expect opposition and ridicule from men who had been thus taught, and had afterwards become themselves teachers. A country thus educationally ruled for nearly two hundred years, could not, in the very nature of things, be

expected to welcome any inroad on the easy routines of the past. In the towns, matters were but slightly changed. The *ministers* who had been taught in either the parochial or grammar schools, shared the same convictions, and had little sympathy with any proposals for alteration. Satisfied with present methods, the clergy feared or disliked the slightest changes.

Even the school buildings, under the influence of this general sentiment, suffered. They were in many instances little better than cabins or hovels. The accommodation for the master was of the scantiest kind, and the chief physical advantage connected with the school, was the thorough ventilation which the hand of time had in many instances secured. The schools were generally unsupplied with maps and other accessories now reckoned indispensable, but the teachers never missed them. Ordinary geography did not tell in the university entrance examination, and they were but too glad to neglect it that they might give every spare moment to such as Valpy's "Elegantiæ Latinæ," and Crombie's "Gymnasium," in connection with systematic reading in Virgil, Livy, Horace, and Tacitus.

While Ireland had her poor, ill-educated "Hedge schoolmaster," and England her still more inefficient "Dame-schools," Scotland had an adequate national system, vigorously sustained by numbers of her best university students, who were competent to guide the highest aspirations of all classes of pupils from whatever grades of society.

But this very historical completeness was an obstacle to progress. Long self-sufficient in his subjects, and stereotyped in his methods, the parochial teacher resented suggested alterations in the means and aims of education. Improvements from the Continent or England were disregarded, and in the prophets who arose within her own border Scotland had little faith. The old monotony was more welcome than the enthusiasm which promoted the noblest aims of intellectual and moral training. To repeat, on the Saturdays, the one-half of the rules of Latin syntax from "Ruddiman's Rudiments," and the one-half of the questions in the Shorter Catechism, were the religious exercises of many schools, and were reckoned quite sufficient Bible training. There was a rigorous unwillingness to depart, in the least, from these and other arrangements. The stereotyped routines of the universities were repeated in nearly all the lesser institutions of Scotland. What was in one relation eminently promotive of the diffusion of classical learning, became interceptive of all improvement in elementary English, and in moral training. These difficulties, though lessened, are still marking the educational history of Scotland; and the recent improvements of our common school have been due largely to enlightened constraint by the Committee of the Privy Council in London.

As soon as Mr. Stow began to promulgate his educational opinions and demands, he was opposed by all the hitherto undisturbed traditions and easy routines of Scottish educationists. He

encountered a task of no ordinary magnitude, in having to do battle not only with the teachers of Scotland but with the clergy, who had passed with satisfaction through the old course. Many, both in the school and the church, were utterly ignorant of the debasement and social evils which Mr. Stow described, and which he attempted to remedy. They neither appreciated his aim, nor accepted his means of securing it.

Notwithstanding this really national opposition, he held unflinchingly to his purpose. A friendly contest was for some time sustained in the public press, through which every possible phase of opinion was exhibited. The arguments for the training system, and the objections to it, were stated with great clearness, force, and candour, by Mr. Stow and a friend. The chivalry with which they broke lances was graceful and attractive; it did good; it made numbers think. Christian men, appalled by the deepening ignorance and social miseries of town populations, for which no adequate ameliorative agency had been provided, lent at last to Mr. Stow their willing aid. He succeeded, in 1826, in forming the Glasgow Infant School Society—the first step in the march of those educational changes which have greatly modified the general estimate and management of public instruction in Britain.

Through Mr. Stow's wisdom and energy, directors were brought together representative of the various evangelical denominations in Glasgow. The

secretary, associated with Mr. Stow—the Rev. David Welsh, then minister of St. David's Established Church, and subsequently Professor of Church History, first in Edinburgh University, and afterwards in the Free Church College—brought to the cause a constantly growing influence. Deliberate yet earnest, philosophic yet practical, and cherishing the kindliest interest in the young, he entered with great spirit into the movement, and gave prominence to all the principles which Mr. Stow enunciated.

In the selection of the first trainer, Mr. Stow showed great skill. A young man whose abilities as a teacher were not then recognised beyond the limits of the small and remote village of Stranraer, in Wigtonshire, was among the applicants for the new office, and, after proving his fitness for the work, was appointed. Earnestly devoted, loving his work as a Christian teacher—patient, lively, and exhaustless in resources for awakening and sustaining the attention of the youngest—buoyant of spirit, and lightening his labour with fitful gleams of natural humour—he soon proved a Model Infant Trainer, gained the respect of the directors, and faithfully represented in practice Mr. Stow's principles, within the limited means then at his command. Mr. Caughie is still sustaining, with unflagging zeal, his labours among the young, drawing their sympathies to himself, directing their tender faculties, and honourably maintaining his universally acknowledged position as the oldest and ablest infant-school trainer in Scotland.

The apathy was still so great that much could not, at first, be attempted. In the midst of a dense population, likely in every way to test to the utmost the principles which Mr. Stow enunciated, a house and garden in the Drygate were, in the spring of 1827, converted into a school and play-ground. The public would not subscribe for the erection of a suitable building, and, with characteristic caution, the directors commenced on a small scale. Accordingly, the premises were taken on lease for ten years. "This cottage," says Mr. Stow, "consisted of two storeys at the head of a back-garden, entering through one of the front houses in Drygate Street. The garden was turned into a play-ground, and the under storey formed a dwelling-house for the teacher, and being at the top of a steep ascent, a hill behind, neither storey was sunk. The upper floor was cleared out, and a gallery was erected." The school could accommodate about 100 pupils, and gave facilities for training a few students, male and female, with a view to extending the new educational system through country districts and villages, but chiefly in the larger towns.

This was the first of a long series of educational improvements, both in the training of children and in the systematic training of teachers for their life-work. In that obscure school-house and limited play-ground, surrounded by a population seething in ignorance and vice, were embodied principles which have since revolutionized the character and

aims of elementary instruction in Great Britain. Improvements which have become axioms were there, for the first time, unostentatiously exemplified. There was no parade nor costly institution. By simplest combinations, and in a narrow laboratory, an important moral experiment was successfully prosecuted. Guided, not by Government patronage, nor by the skill of societies, but by a single hand, it established results, reliable and consistent as cause and effect. Their origin may be forgotten, but the advantages, it is to be hoped, will be permanently visible.

CHAPTER VII.

New Educational Interest Awakened — Training Exemplified in the Drygate —New Schools Established—Exhibition in Edinburgh—Infant Schools Overdone—Mr. Stow's Caution—The Relations of Mr. Wilderspin to Mr. Stow's School—Opposition Evolves Good—Public Discussion—Mr. Stow's "Granny and Leezy."

THANKS to Mr. Stow, the discussion of educational questions began to blend, for the first time in Scotland—the profoundly philosophical and religious in principle, with the minutely practical in detail and application. The old routine of "tasks," which was seldom or never lightened by an explanation, was unsparingly denounced. For the Bible, which had long been degraded to the drudgery of a mere reading and spelling-book, a rightfully authoritative position was demanded, and childhood was closely studied, that early training might be made more thoroughly effective.

Facts were presented which the most sceptical could not set aside. Children on the lowest social level were, during school-hours, separated from the tumult of iniquity which prevailed in their bye-streets and lanes, and were taught new forms of

mutual intercourse. It was no slight triumph to witness their love of flowers blossoming in their play-grounds, and the care with which they guarded them. Nor could the Christian observer fail to notice other processes fitted to uplift and bless the young.

In that school there was opened a wide field for thoughtful investigation. The sympathies of children were tenderly fostered, their time was fully and judiciously occupied; discipline, without corporal punishment, was perfect; new branches of instruction were introduced, and all the duties of the school, with all the varied exercises of the play-ground, were made subservient to the formation of moral character.

Physical exercises were vindicated, because in the very constitution of our being, body and mind act and re-act on one another; amusements in school, which might seem trivial, had the higher end of promoting cheerfulness of disposition; and singing was defended, not only because of its giving pleasure, but also because of its uniting kindly feeling with the intellectual exertion which the more difficult lessons demanded. The constant activity of the children promoted their happiness, and their innocent pleasures were a preservative from impulsiveness, irritability, and passion.

The play-ground was their little world, revealing natural feeling and the tendencies of life; while it afforded opportunities of enforcing duty in the school, by the condemnation which children, as juries, pronounced on acts of injustice, cruelty, or selfishness.

The Bible alone was the instrument on which Mr. Stow depended for producing in the character any permanently beneficial change. This, with him, was a fundamental principle; and, therefore, to convey Scripture instruction was part of every day's business. And of the highest importance was it also, in his estimation, that the spirit of the gospel should be embodied in the kindly and devout deportment of the teachers themselves, "living and acting under the influence of evangelical truth."

These, and other leading principles, were vigorously discussed and vindicated. With a view to give still greater interest and efficiency to the internal and other school arrangements, Mr. Wilderspin, then deservedly acknowledged to be a most successful infant teacher, had been visited by Mr. Stow, and invited to give, in Glasgow, the benefit of his experience. He did not, as has been sometimes alleged, originate infant schools in Glasgow; but he came on Mr. Stow's suggestion, by the invitation of the Glasgow Educational Society, conveyed through Joseph Wilson, Esq., "an influential member of the London Infant School Committee," to aid in originating and working a system which had been already planned by Mr. Stow. "Mr. Wilderspin's lectures, also, have been of great use," says the Report of the Glasgow Society, in 1829; and it is to be borne in mind, without detracting from the merits of Mr. Wilderspin, that the infant school in Glasgow had altogether different aims from others, that it was *sui generis;* that it was intended

by Mr. Stow to train children in the school and play-ground, so as to counteract wrong training at home and in the streets. This was to be done by the application of principles which he had laid hold of in his labours as a Sabbath-school teacher, and it was to form the basis of continued training through advanced classes in higher schools.

A hopeful interest for a time prevailed, as these new educational movements were scanned and canvassed. The children in the Drygate school—in many instances, pale, ill-clad, and ignorant—became healthful, cheerful, and intelligent, answering questions with amazing accuracy. The master and mistress, with a dozen infant scholars, visited different towns, from Rothesay to Stranraer, and in several instances produced such a deep impression that similar schools were established. In Paisley the effect was immediate; and in Greenock prejudices were removed. Gentlemen, who had seen the methods followed in Glasgow, originated a society in Edinburgh, of which James Simpson, Esq., was secretary. Mr. Caughie, with twelve of his little pupils, in compliance with an invitation from Edinburgh, set out on what was then a long and fatiguing journey, by stage-coach, and received a most flattering welcome.

A lively account of the scene has been given by Mr. Simpson, in a letter dated Thursday, 23d April, 1829, in which he says :—

"I have great pleasure in informing you not only

of the safe arrival yesterday of the twelve infant pupils, in high spirits and trim, without fatigue or drowsiness, but of their really satisfactory exhibition before the company in the Waterloo Rooms, which produced a very strong sensation, and was declared a high moral treat. They are to re-appear to-day, to what we have taken every means to render a much more numerous assemblage; but as these things which interest, gather by a little time, it has occurred to us that to-morrow (Friday) we should be still more successful, and, therefore, I am desired, on the part of the directors, to say that they throw themselves on the generosity of yourself and Mr. Stow, and your Board, to spare them to us one day beyond our stipulation, and we will return them on Saturday instead of Friday.

"It was of great consequence to see the master, Mr. Caughie, so well up to his duty, and so entirely in the spirit of the thing; for it impressed on the public the fact that Wilderspin is not essential to its continuance. The children, several of whom are very sweet little things, and all well trained, alert, and cheerful, excited almost an affectionate feeling: little strangers, just arrived, and introduced in the middle of the lecture, at the moment when they were wanted, was quite dramatic. The coach arrived at the Star, in Prince's Street, at a quarter-past two, the lecture going on at the time. I was myself in waiting, and got the coachman, as he went near the place with his coach and horses, to set them down at the Waterloo Hotel. They got five minutes

to stare at the curtains, and especially the magnificent lustres (which they were afterwards asked to give an opinion of), and then were in the middle of business as if they were in their own school.

"A monitor, named Beton, struck up a hymn, and did other monitorial feats; and as he was pronounced a worthy, and had no shoes to walk withal, he was a shod man—the sum being given to the mistress before they left the room.

"I will keep this letter open to give you the bulletin of to-day, and am, my dear Sir, your obliged and faithful,

"JAMES SIMPSON."

"I am just returned from the second lecture, where the assembly was at least tripled. Nothing done yesterday was repeated to-day. Many leading men were present, and most of the magistrates. The children-plan has exceeded our expectation. The crowd will be greater still to-morrow."

Mr. Stow, referring publicly to this movement, said:—"Desirous that Edinburgh, as the metropolis of Scotland, should take the lead in this good work, the Glasgow Infant School Society sent Mr. Wilderspin to lecture there; and as he could not, by his eloquence, convince our *Eastern brethren*, the master of the Model School was sent, with a dozen of his pupils, and the consequence of these exhibitions in the Waterloo Assembly Rooms, for three successive

days, was the establishment of the Edinburgh Model Infant School."*

Mr. Wilderspin's relations to the Glasgow society, and the question of priority between Glasgow and Edinburgh, have been sometimes discussed with an earnestness which their importance barely warrants. The published statements referred to, define with sufficient distinctness the kind of aid which Mr. Wilderspin rendered to Glasgow, and the historical relation of the Glasgow Model Infant School to the Model School in Edinburgh.

The excitement was unusual. Throughout the leading towns in Scotland attention was awakened. The educated classes began to take a deeper and more discriminating interest in public instruction; and every question bearing on physical, intellectual, and moral training was discussed with that unflagging vivacity which opposite opinions generally elicit in Scotland. But too much was expected of infant schools. *They* were to regenerate society. Men, forgetting that the capacity of the individual infant mind is really the measure of the whole school, pressed into the lessons then given an amount of intellectual material which the young mind could not possibly receive; and the experiment, to many of the more thoughtful observers therefore appeared, in some respects, ridiculous. Many subjects on which infants gave answers were beyond their years; the straining was unnatural, and the good effects were, in consequence, merely transient.

* Third Report of the Glasgow Educational Society.

Mr. Stow felt this; he anticipated a change in public opinion; and sought rather to restrain than foster exhibitions which could do no moral good to the children themselves, however much they might promote public interest in the extension of the system. The change wrought, in the course of even a few months, in the physical appearance and intellectual aptitudes of the children gratified many observers; but Mr. Stow, looking to the inner life or moral history, sought there evidences of improvement. Their changed character could not be *exhibited*, no examination could bring out moral results; and thus the higher aims of the experiment were, as yet, necessarily unappreciated. The most distinctive part of his system in relation to other infant schools was, at that time, the hold which, by Bible truth, he sought to take of the early moral life, that it might be moulded anew. In reference to Mr. Wilderspin's system, he always held—while warmly acknowledging his great labour and success—that the religious provision was very incomplete; because, as *his* professed object was to offend no sect, however contrary to each other their doctrinal views might be, the Scripture lessons were necessarily limited chiefly to historical parts of Scripture (about twenty-four in number). Mr. Stow's aim was freely to wield the Bible in suitable relation to the mental capacity of children. In the following statement he expresses some of his distinctive principles:—

"The development of good or bad propensities

in children being more apparent at play than anywhere else, the advocates of early moral training, therefore, choose the time and place of healthful physical exercise and play as the best and principal arena both for discovering each LITTLE MAN to himself as he is, and of endeavouring to train every little man to what he ought to be.

"An infant play-ground is a little world, where each man in miniature acts his part, where every variety of disposition is fully developed, either amiable in itself, or, on the contrary, hurtful to others. Fury and revenge on the one hand, or mildness and gentleness on the other—generosity or selfishness—compassion or hardheartedness—are all fully exhibited—here a child is known by his doings. He is trained—not simply instructed; and whilst the juvenile pickpocket is elsewhere trained to his art, children here are taught to exercise and apply the valuable lessons received at home or in school, which, in a great measure, affect the character in after life. Here also the conscience—that faithful monitor—is kept alive to a sense of the evil of sin in general, and strengthens all the natural graces.

"The power of right sentiments is put to the proof where all, on a level as to years and pursuits, and being influenced by a perfect sympathy, the dispositions to forbearance or quarrelsomeness, are openly and fairly exhibited.

"To check these evil propensities, and to strengthen all the amiable and useful natural feelings, is fairly

within the power of ordinary means. But, to avoid all misconception on the part of any class of our readers, we roundly assert, that the checking of all these evils, and the strengthening of all these amiable propensities, will not, and cannot, change the heart, which, in obedience and desire, is naturally away from God. He who commanded the light to shine out of darkness, can alone shine into the heart, and renew the will: but the same gracious Being, who has promised his Holy Spirit to them who ask it, has commanded us to train up a child in the 'way he should go;' and what has now been argued for is in obedience to that command."

He strenuously resisted the teaching of doctrines which the children could not comprehend, and the storing of the memory with words and phrases, the meaning of which was beyond their grasp. The highly technical terms connected with science and art which were in vogue at this time, he set aside as worse than useless, and contented himself with what was admitted to be easily influential over the young mind.

The educational principles which he then enforced, are to be held, not as applicable to the children of the poorest classes only, but as fitted to benefit all ranks where human character had to be formed. "While its full excellence," says the Rev. Dr. Welsh, in a truly encouraging report, "is to be discovered only in the crowded lanes and alleys, and in the wretched hovels that are to be found in such a city as our own, the rural hamlet, and the still remoter

shieling, might learn from us many a lesson. The olive plants, which grow around the table of the rich, might be cultured into more profitable luxuriance; and the wild tendrils which adorn the lattice of the lowly and secluded cottage might be trained up in forms of greater beauty and usefulness."*

To meet objections then urged by some of the working classes, representing difficulties to which not a few in the higher walks of society were constantly recurring, Mr. Stow commenced the publication of a dialogue between "Granny and Leezy," in a small educational magazine which was then issued. This dialogue represents, in admirable Scotch, the difficulties in the way of "new-fangled schooling;" the habitudes of thought and expression which were then common among a large class of the artizan population, and; at the same time, principles and methods in public instruction which recent improvement have not excelled or rendered unsuitable. It shows, moreover, that Mr. Stow not only possessed a quick insight into character, but could, on occasion, delineate even its subtler forms with humour and exactness.

The reluctance of old Granny to admit improvements, the loving industry of Leezy's home, her willingness to promote her children's welfare by any means, new or old, and the glimpses of her husband's character, are photographs of the prevailing opinions of the people; while the profound views

* Second Annual Report, 1830.

which are occasionally given, also in glimpses, of the tendencies of the human mind, and the best means of so moulding it, as to contribute to social beauty and national greatness, excite regrets that Mr. Stow did not write much more after the same fashion.

The following extracts show the strength of Mr. Stow's convictions as to the training of the young, and some of the difficulties which he had to overcome at the outset, in removing erroneous impressions among the very parents of those children whom he endeavoured to benefit:—

GRANDMOTHER'S VISIT TO THE FIRST INFANT TRAINING-SCHOOL.

(*Granny calls upon her daughter-in-law, Leezy.*)

Leezy.—How are ye the day, Granny?

Granny.—Nae waur, Leezy—gayan frail; but what can be expected at my time o' life? Deed, Leezy, when a body turns se'enty-three, the crazy taubernacle fin's the cauld gayan sair sic wather as this. But we shouldna complein—na, na, when we hae sae mony mercies, and sic hopes ayont the grave. This comforts and supports me, Leezy, in my weak state o' natur'.

Leezy.—O ay, ye're aye talking in that way, Granny. I wonder what mercies ye hae to boast o'—I'm sure ye're ill eneugh aff; and although my ain Sandy, puir fallow, is very fond o' his auld mither, it's unco little that a weaver lad, now-a-days, can spare out o' his winnin', when he has three hungry bairns sic as we ha'e to feed.

Granny.—Deed, my ain laddie, puir fallow, is willing eneugh, gin (if) he had it to gi'e. But how are the weans, Leezy? I have na seen them these twa-three days but ance, just for a minute or twa, the night before yestreen; and little Mary then tauld me they've gaen to the schule; gin I mind right, they ca'd it the Infant Schule. What kind o' schule is that, Leezy? Ye're surely daft to think o' sending Geordie to a schule—what can he learn, woman? Puir man, he's only twa year auld last Mairt. Would it no be better to keep him at hame in the house, and bring him up in the fear o' God, and learn him his quastions?

Leezy.—Deed, his father learns him the Mother's Carritches every Sabbath night afore brose time; but what wi' keeping the wean, cawin' the pirns, and ae thing and anither, I have na muckle time to look after him through the week, let alane instruct him. But he'll no amaist be instructit by me. He wouldna bide in the house a minute after his parritch in the mornings, but out he gaed wi' the neebour laddies down the wynd a' day, wayding in the burn, and biggin' glaur (soft mud) dams.*

Granny.—Weel-a-weel, puir fallow, steerin' healthy weans canna be expected to be very clean. But, mind ye, Leezy, see that nane o' the laddies that he gangs wi' sweers or tells lees, or else Geordie will grow up in ill ways, and, may be, ere lang gie ye a sair heart.

* This is the general unsuperintended and exposed condition of children in towns, whatever it may be in the country—out-of-doors they get, and out they will go into the lanes and alleys, where they drink in the low ideas, and acquire the habits of such companions as they may happen to meet with, and too frequently get initiated in the early stages of what is termed "juvenile delinquency." Grandmother has yet to learn that the Moral Training School for infants as well as juveniles is the natural and most efficient antidote to this sad and deplorable state of society in towns—and that this school was established in 1826-7, in order to introduce a system of training as well as teaching, expressly as a model for this important object.—D.S.

Leezy.—Deed, I rather think the maist o' them baith sweer and tell lees too, for I—whiles—catch—Geordie—and Mary—baith—just saying—what they shouldna—just—say—at a time.

Granny.—Tak' tent o' that, Leezy—that's awfu, woman.

Leezy.—Now, Granny, ye're aye sae muckle in the "*preaching way*" whene'er ye meet a body, that ane can scarcely get in a word o' plain truth about ony thing o' *importance* for ye. Ye speired at me what schule the the weans were at. Now I'll tell ye, gin ye like. It's an Infant Schule, whar they learn hymns and sangs, counting wi' beeds, and clappin' o' hands, swinging on ropes, and bigging brigs wi' bricks, and heaps o' thae kind o' things.

Granny.—And ca' ye that a schule, Leezy?

Leezy.—Weel, our ain man—wasna—very—sure—about it—himsel'; but I wadna let him tak' them out for a wee, till we saw. Indeed, Geordie, wee laddie, wadna come out. He's now been there amaist a fortnight. He gangs half afore ten in the morning, and comes back at ane—then he tak's a bit o' bread, and aff like a whittrit again afore twa, syne, back at four-hours, just at the gloamin' time.

Granny.—Leezy, Leezy, are ye acting right to let Mary and Geordie be sae muckle out o' your sight, and gang to a playing place like that, and ca't a schule? What gart ye send them there, ken ye?

Leezy.—Weel, I'll tell ye, Granny. Ye see, twa-three o' the neebours' weans were at that schule, and enteeced them to gang ae day, and they plauged and deav'd my head a' the next day for siller, just to let them gang, for they got sic grand fun they said, marchin', and swingin', and singin', and I canna tell ye what a', that I was just obleeged to let them gang, their ain way—and when they gaed wi' the baubees in the morning,

I was like to gang clean gyte (almost mad) wi' anger, for the maister sent them back wi' word to me to wash their faces cleaner by the afternoon; and now they daurna big ony dams, for they maun aye gang with clean hands and faces, and their hair weel kamed, neebour-like, ye ken. But—atween us twa, Granny—I hae na muckle objection to the change, for their bits o' legs and coat-tails are no sae aften draigled (thoroughly bespattered) as they used to be.

Granny.—Ye have tauld me how ye sens them, but what gart ye send them to a place like that to be sae lang out o' your sicht?

Leezy.—Didna I tell ye, Granny, that they were amaist a' day playing down the wynd wi' the neebour's bairns, and they're nae mair nor that at the schule? And our Sandy, who has mair sense than me, speired about things the other day for twa minutes, and he finds they learn heaps o' things about perpetriculars and horzontails, which the weans sing, and point wi' the fingers, first straught up, syne straught afore them. Sandy found out as weel that there was nae leein' nor swearin' in a' the schule, and that the true religion was learned there. At first, when he looked at them, he thought it was a "gentle" schule; but the maister said, Wait a wee, and ye'll may-be see your ain just like the ithers. Syne the maister said (and Sandy thought it wasna far wrang), that cleanliness was neest to godliness.

Granny.—I'm no just sure o' a' this wark, Leezy. The schule canna be the right sort, I'se warrant, when they hae sae muckle fun. Ye talk about religion being taught in't. Waesuck! what connection has swinging ropes and clapping hands wi' religion? Na, na; and as to the perriculars and horcentails ye speak about, and pointing wi' the fingers, as if that would mak' "the truth" mair visible, they're clean out o' the quastion. My lassie, sic a schule canna be the right sort. But I'll

gang and see't mysel', that will I, gin my rheumatics let me walk, the morn or next day. I'm really frighted my ain Sandy is beginning to be spoil't wi' some o' thae newfanglesomed notions.

I'll awa' then, Leezy—this my stick, is't? May the Lord gie ye mair grace, and may you and my bonnie Sandy, and my three braw oes [grandchildren], be a' lambs o' the flock o' Christ. This is my prayer for ye a' every day, Leezy. And gin ye be that, ye'll be a' that's worth the being. To be children of God is infinitely afore being children o' kings Mind—ye that—Leezy.

(Granny moves for home.)

Leezy.—Tak' tent o' your fit, Granny; mind the rheumatics—tak' care, there's a door-step, mind. Lean on my shouther—that's it, now—keep the crown o' the causey, Granny. Gude morning—gude morning, Granny.

PLAY, PLAY-GROUNDS, AND PICTURES ARE DISCUSSED.

Grandmother Visits the Model School for Training Infants.

TUESDAY MORNING, *January*, 1829.

[*Granny raps* (knocks) *at the outside gate of the Play-ground, which is opened by the Children at Play.*]

Granny.—Weans, is this the schule?

Weans.—The Infant School do you mean, Mem?*

Granny.—Ay, to be sure—let me in, my braw bairns.—Whars the Maister?

Weans.—There he's, Mem, at the other end of the

* Politeness and propriety of manners (avoiding all rudeness) are, of course, acquired in every properly conducted Moral Training School.

play-ground, near the school; he was just swinging a little with the boys.

Granny.—Swinging—swinging—Maister an all—A fine schule to be sure—let me see him.

Weans.—Take care, take care, Mistress, else the boys will knock you down, for they're swinging.—*Twenty-eight—twenty-nine—thirty.**

Granny.—What's that they're saying, Weans?

Weans.—They're counting their turns, Mem.

Granny.—Counting their turns! what can that mean!—Let me out o' the road, Weans. Ye're just like a skep o' bees, ye wee tots—tak' care my staff disna hurt your taes, ye wee bitts o' things—stand a' back noo, but ane—ane's enough to let me see the Schulemaister. (Mary runs to her grandmother.)—Granny.—*Is this you, Mary,—my bonnie thing?*

Weans.—Mary says this is her ain Granny.

Master.—Come in, Mistress, you seem fatigued—you had better take a chair near the fire, and rest a little.

Granny.—Deed I hae muckle need to rest, there's sic' a crowd in this place; it's just like a "cried fair." Deed, I was amaist like to be knockit down, gin it wasna for the flock o' weans, who were very ceevil, puir things, takin' me out o' the road.

Master.—Just rest a little, if you please, while I call in the children from the play-ground. After each hour or half-hour's lessons in the school-room, we allow them a few minutes out of doors, to play.

Granny.—Weel-a-weel, play's a' right, but what's half-an-hour to do in the way o' perfecting in reading? In my young days, we sat hale three hours at a time in the schule, and durstna turn the side o' our

* Those who are not engaged swinging, stand around the circular swing, and sing and count slowly from one to thirty, when the six engaged instantly let go the ropes, to make way for others.—*Obedience, forbearance, and good order are partially established by this arrangement.*

head a' the time, for fear o' the taws whiskin' past our lugs,* and maybe a loofie† or twa to the bargain—but we'll see, Maister. Now, to be honest wi' ye, I hae just come this morning to search to the bottom o' this, for I hae twa oes,‡ in this schule contrar' to my will, and I hae their spiritual weelfare constant at heart;—and frae a' I hae heard, I canna say that I'm just owre weel pleased wi' what I hear.

Master.—Well, Mistress, I like candour; and if you will have a minute's patience till the children are all in, I shall be happy to———

Granny.—Stop there, Maister—stop. I see by your een ye're going to wheez me o'er wi' a word o' flattery; but mind ye, lad, that'll no do.—Schule-mistress, stop the weans frae coming in at the door there, till I get my breath out; that maun I. Maister, steek (shut) the door gin ye please.

Master.—Well ma'am, the door is shut. What important matter is now to be brought under discussion?

Granny.—Discussions, or what ye like; I want, Maister, to speer a plain quastion. Whatfor do ye, as I'm tauld ye do, bring down a Maister's dignity, and condescend to play wi' weans, swingin' and lampin' round *a big stab* there, like a muckle gawky? What commaun' can ye expect to ha'e after sic pranks?—Answer me that, Maister, and tak' care what ye say, for they tell me there's nae leeing here, and I'll be a witness to the truth o' the observe—that will I.

Master.—Now, Mistress, when you stoppod me so abruptly, I was about to have said, that I shall explain every thing to you; and it will afford me much pleasure showing our plan of teaching and training to a person of the venerable age you appear to be.

* Ears. † Palmies. ‡ Grandchildren.

Granny.—*Nae glamour noo,* Maister—to the point if ye please.

Master.—Well, Madam, respecting playing with the children, you know the first and most important object, in rearing up children "in the way they should go," is to gain their affections

Granny.—O ay, that's true, but what syne?

Master.—And we think this important point is more easily and effectively gained, by being quite at ease with the little ones, rather than by keeping at a distance, and awakening fear in their tender breasts, instead of love. You will acknowledge, I believe, that the service done to a person you love is more heartily performed, than when fear is the animating principle. You will recollect, Madam, it is said,

> "Love still shall hold an endless reign,
> In earth and heaven above,
> When tongues shall cease, and prophets fail,
> And every gift but love."

Granny.—Ay man, I see ye hae gotten some o' the Paraphrases by heart—that's sae far, to be sure; but swingin' on ropes—what for that, Maister, ken ye?

Master.—Well I was about to have said, that we conceive one most distinct method for parent or school-trainer to gain the affections of children under their care, is to enter into all their little amusements, at least occasionally. Children highly value this condescension on the part of their teachers, and the contrast in age is so great, that no child will respect a teacher the less on account of having had a game at ball with him, or even a swing, to which you seem to have such mighty objections; but, on the contrary, I would say, to offend such a master or parent would be a matter of regret on the part of the children. Under such circumstances, he is an object of love, but never of terror. You know that God in Christ has condescended to many of our

weaknesses and infirmities, in order to gain our affections —though never to our sins. With these God could have no sympathy.

Granny.—Sins, sins—na, na—God couldna do that. I was amaist fear'd ye were gaun wrang, lad—but ye brought yoursel' out no that ill at the hinderend—take tent o' thae kittly bits: na, na, God never can look at sin but wi' the outmost abhorrence.

After some questions by Granny as to order and health, the dialogue proceeds:—

Master.—Why, Mistress, although you seem so much afraid of flattery, I must still say it will afford me pleasure to show you the whole of our plan, if you will have patience to listen and look on. It would be well, indeed, if all mothers and grandmothers took such a lively interest in the religious and moral training of their children; for Infant Training Schools should be assistants for parents, and ought never to supersede their exertions at home, in rearing their tender offspring.

Don't let us imagine, when children are taught to read, and perhaps to write and count, that they are then perfectly trained or even instructed, and fit to be sent out into the world; forgetting that although they may be acquainted with the art of reading, that this is merely the power of acquiring useful knowledge, and cannot be said to be knowledge itself; for although young people do acquire a deal of knowledge, unless it be properly directed, it will not serve them in after life. Now, Mistress, in this school there are many things the children are and may be taught, and trained to understand and to practise in their various future occupations in life, but unless they are taught the truths, the plain truths contained in the Bible, they can have no proper knowledge to direct them, and so prepare them for a better world beyond the grave.

Granny.—Say ye sae; really ye speak no that ill, gin your practice corresponds. My sight's no that gude, Maister, but just since I put on my spectacles, what kind o' pictures are these on the wall next us—a monkey, and syne a teeger, and then another broad wi' L's and C's, and black scores scartit hither and thither, like lines in a wean's first copy.* How can ye reconceel monkeys, and sic like trash, wi' religion, and teaching weans richt ways, as they tell me ye do? And gin ye stock their heads full o' sic nonsense, what room will there be for the—"great and important truths?"—Man I'll be plain wi' ye—I am very angry; but I ken that's no richt, for patience is a virtue, they say—is it no?

Master.—Now, Mistress, I must say one word. Whether, think you, is it preferable to keep the children, as you say you were kept, three hours at a time fixed to your seat, and perhaps only twelve or fifteen minutes of which you were employed repeating the mere sound of the words of your lesson, labouring away at a dry subject like the A B C, or as these children are, employed every minute at something that is improving to body or mind—learning the proper use of every thing, and even what monkeys and tigers are, in their nature and dispositions. Allow me to say, Mistress, our object has been to give to the Infant Training System, a thorough Scriptural basis, and this is not a difficult task, if we but consider the wideness and extreme variety of the range, embracing as it does the foundation and elements of much that is most interesting in nature and in art.† It is true we amuse the

* Geometrical figures.

† The emblems of Scripture, in particular, are conducted two mornings per week, as distinct oral training lessons to the whole pupils in the gallery, and from each of which, valuable practical lessons are drawn. During the process of picturing out these (in words), innumerable allusions to *ordinary life and common things* are, of course, brought under review, and analysed in the most

little ones, for what child will learn much, or attend to any instruction, without amusement; frequent exercise and activity, you know, add to the children's health; and I believe you will grant, that the promotion of cheerfulness and health is perfectly consistent with the Scripture precept, "Train up a child in the way he should go."

The use of Pictures.

Granny.—Ay, ay, perfectly consistent, to be sure—bears, and lions, and girnin' wolves, and a' these kind o' cruel beasts; there's a heap o' Scripture in them, I'se warran'.

Master.—Well, Mistress, can you say these animals are not spoken of in the Bible? Is their creation for the use of man not made a distinct subject of Scripture narrative? And are the names and dispositions of both wild and tame animals not often used there to illustrate moral and religious subjects?

Granny.—Weel, I'll no say, but I think Maister, the less ye teach the weans about sic beasts the better, at least in a schule. I aye thought they were kept in dens in a show-box. Let everything gang to its richt place, Maister; wha e'er heard o' a schule for teaching about wild beasts?

Master.—I entirely differ from you, Mistress; for, as animals of various kinds, not only lions, bears, and wolves, which you particularly mention, but other beasts, birds, reptiles, insects, and even fishes, are

simple terms—in the first instance as it were—*broken down into crumbs*, and in the juvenile and senior departments in *rather* more complex terms. *We all know that the spiritual teaching of the Bible is communicated through natural objects and things;* and practical Christian duty by examples as well as precepts. The picturing out principle of Bible training, therefore, is invaluable to the young.

frequently noticed in Sacred Scripture, in reference to their peculiar qualities, why then should not these children be made acquainted with their nature, dispositions, and use? For example, "Be wise as serpents, and harmless as doves." Unless children first know the peculiar character of the serpent, and also of the dove, this passage to them is of no practical use. The same may be said of a thousand other passages of Scripture. The Bible refers not only to wild and domestic animals, but to very many things in nature and the arts, in the common and ordinary affairs of life —all of which we teach the children. But independently of these considerations, if you don't employ the children's time in learning good, they will employ it themselves in learning evil. Why, then, not occupy a portion of it in exploring the power, wisdom, and goodness of God in the animal creation, as revealed in the Bible? Never forget this, Mistress, that except when asleep, the mind of a child, as well as his body, is never idle—all is activity. We would not teach secular science from the Bible, any more than we would teach reading from that sacred book, but we would teach as much as would enable the children to understand the meaning of the passage read and intended to be illustrated by the particular emblem, such as of an animal, for example.

Children are so fond of Scripture training lessons, that when liberty is granted by the Master, they eagerly call out for a Bible lesson. In reference to the Bear, which appeared in the particular Bible lesson of this morning, what a variety of interesting and useful lessons may be drawn from the passage, 2 Kings, 2nd chapter, where the two she-bears are represented as tearing forty-two children from limb to limb, who mocked the aged prophet. We have the natural disposition of the bears which God employed to punish

the children—the character of these children, and the character of the prophet Elisha. You see the lesson, Mistress, which from this history children may receive —Respect to aged superiors, to mock no one on the streets, even though an idiot, for they are God's workmanship—the power of God in using these animals to fulfil his will—his justice in punishing the little children —and his goodness and love in protecting from insult his aged servant the prophet Elisha.

Granny.—Weel-a-weel; but are ye no keeping ower muckle amang the beasts, Maister? I'm sure its no beasts the bible was written for; was it no the glad news of a Saviour provided for puir sinners, like you and me?

Master.—Very true, indeed: we take the life of Christ, and after picturing out and illustrating His sayings and doings, we endeavour to draw from the children most important practical lessons. We also select such passages as these:—"Jesus Christ came into the world to save sinners." "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish." "Him that cometh unto me, I will in no wise cast out." At the same time, is He not often revealed to us by emblems and metaphors well suited to arrest the attention of the young, nay, to affect the heart? Is Jesus not compared to a Lamb, in meekly submitting to suffering; and to a Lion, in destroying his enemies, and protecting his people—"the Lion of the tribe of Judah;" in other parts of the Bible to a Shepherd—a Rock—the bright and morning Star—a Sun, or the source of light, and heat, and life—a Shield, &c.—a Light to lighten the Gentiles? *Of course we are Gentiles.* Formerly there was one nation not called Gentile. Who were they? and so on. I ask you, then, Mistress, ought not the whole of these allusions to be made simple and clear to

the capacity of children, so that in reading the Bible, or hearing it read, or spoken about, they may be able to understand, and apprehend, the true meaning of the terms applied?

Do not suppose, Madam, that it is only lofty and sublime subjects that the Bible unfolds; we have every variety of illustrations borrowed from ordinary life and things, so that, in truth, we find "the foot cannot say to the hand, I have no need of thee." Our blessed Saviour is compared, not simply to a Foundation Stone, which all must understand supports the building, but to its "Chief Corner-stone." Now, the illustration is stripped of nearly all its meaning, until the manner of building and securing the corners of ancient temples is known, for without this we do not see the beauteous comparison, "Fitly framed together, and growing into a holy temple in the Lord." You see, therefore, Mistress, that the system of Bible Training, is at once intellectual and religious. And you will please observe, that while we desire to interest, amuse, and instruct the children committed to our care, the purpose of all our lessons is to impress their understandings and hearts with a love for the Bible, the God of the Bible, and the blessed Saviour revealed in the Bible. And who will restrain the operation of the Divine Spirit upon the heart of even a little child, while thus dealing plainly in regard to the simple statements illustrated in his own word? A story, Mistress, is the outcry of all children, and not unfrequently *stories please big children too.*

Granny.—Nae doot; but what's the bits o' weans singing noo?

The propriety of prayer, of Bible-training, and instruction in the Shorter Catechism, was warmly discussed by many beyond the circle of the Glasgow Educational Society; some resisting all approach to

religious exercises, and others insisting on infants being taxed by committing to memory the abstract statements of the Shorter Catechism. In the following dialogue between Granny and the Trainer, Mr. Stow's principles are judiciously and distinctly delineated.

Prayer.

Granny.—Ay, but, Maister, ye maun excuse me ance mair, for atweel-a-watt I'm but a poor doitit bodie, and maybe no sae weel learnt as my son, or the like o' you—but the prayer, man—I was amaist gaun to be as graceless as yersel'—ye hae forgot *it*, hae ye na? Can ony blessing be expected to come out-owre this, or ony thing else, if we dinna leuk up and ask a blessing?

Master.—Now, Madam, I find you are really sharp with me, but I excuse your anxiety, and must respect those sturdy principles by which you, unlike some of your younger matrons, appear to be actuated, and therefore I shall also explain this matter as you desire.

Granny.—Thank you, Sir — ye're very discreet, *considering.*

Master.—You must know, Madam, that I always open as well as close the school by prayer and singing a hymn. We also teach the children to repeat the Lord's Prayer; and, of course, *previously exercise them on its meaning.* It must, we conceive, be important that these children, in the dawn of their reason, use that comprehensive prayer, which the disciples of Christ, in their little more than infant knowledge of its great meaning and comprehensiveness, were commanded to use. I say this, Mistress, lest you be one of those who say that children ought not to be taught to pray.

Granny.—Na, na, ye mustna think that o' me, Maister.—No learn weans to pray! I wonder wha would say that! Is nae prayer ane o' the ways the

sinner gangs to God? and—gin we dinna teach them to pray, how can we train them up 'in the way they should go?' Na, na, dinna think that o' me, Sir.

Granny referring to her grandson says:—

Granny.—He's been ae fortnight here, I understand—I wonder what another fortnight will do! The way may be richt eneugh for ony thing I ken. I thought human nature was the same in a' times; but the chiels noo-a-days tak' a foolish way o' answering ony o' my observes. They say, "Auld Lucky, ye ken naething about it; this is a far more enlightened age than the ane you was born in." Now, in my opinion, Maister, it's a very dark ane; for the light o' the Gospel is unco faint, and the works o' darkness are very manifest.—What think ye, Maister?

Master.—I believe what you say is too true; but we must have a chat upon these subjects some other opportunity, or after the school is dismissed, if you please.

Granny.—Weel, that's gude enough as far as it gangs; but ye hae nae Quastions, have ye?

Master.—What questions do you mean, Mistress?

Granny.—O—"Man's chief end."—My ain gudeman, that's dead and gane, honest man! used to catecheeze the weans every Saubbath nicht, frae end to end, and ne'er missed ane o' them, "Petitions" an' a'.

Master.—Your daughter-in-law, or your son, I understand from Mary, catechizes her and little George every Sabbath night, which I am happy to hear.

Granny.—Catecheeze—O ay, my son does it sae far, to be sure—honest lad!

Master.—My little children, what shall we begin with? Shall I tell you a story, or what shall we do first?

Granny.—Stop, Maister, I thought it was the Shorter Catecheesm ye were gaun to begin wi'.

On "The Questions."—Westminster Assembly Shorter Catechism.

Master.—Well—I shall ask a few questions as you desire it; but of course you know, Mistress, in our *Training* Schools for infants the children use no books; but they are taught to read a little from the picture and printed boards, just as they are taught the meaning and use of many objects in nature and art which they have not the opportunity of seeing at home. The introduction of books tends to subvert the amount of training, and even to injure the health of young children. We use no catechism books at their early age. Using catechisms is just burdening the memory of very young children with answers, which, without knowing the exact meaning of words or terms, they cannot understand; at all events, we find that what they are capable of understanding, is better accomplished by our simpler and more natural method of reading or narrating a Bible story, or emblem, or precept, and then, by question and ellipses *mixed*, picturing and drawing out the ideas of the children on the subject.* This is done when they are seated in the gallery, as they now are, and all are allowed to answer, and even assist in proposing the questions; in other words, their juvenile powers of mind are exercised and developed, without, in the slightest degree, attempting to force or cram them, as is done in some schools lately established, called "Infant Schools."† Hence the great extent of valuable information the children soon acquire—the distinct perception they have of right and wrong, of objects and

* Viz.—An *Oral Training Lesson*, in gallery, simultaneously conducted. See "Bible Training," Ninth Edition.

† An Infant School for teaching, and an Infant School for training, are two very different things—the one refers chiefly to the *head*, the other refers to "the *whole man*" or "child" as a moral being.

things. In this model school for infant training, we do with their minds as is done in feeding their bodies; we give, as it were, "milk" with bread broken into crumbs, and then "soup," before "strong meat." Thus, Mistress, you see, although we use no catechism books till they enter the juvenile department, yet we abound in questions.

Granny.—That sounds a' very weel, Sir; but wha e'er thought o' a school without Quastion Books? Na, na.

Master.—I will, with great pleasure, ask the children any question you chose; still, however, I repeat, that we leave the committing of the Shorter Catechism to memory till the children are sent to a Juvenile School. And, Mistress, I promise you, that if they have been previously trained for two or three years under our system, they will perceive with a clearness and correctness of understanding many truths in that truly valuable book, which were quite dark and mysterious to you and me, Mistress, under our old system of a well-stocked memory of sounds without understanding.

Granny.—Noo, Sir, I'm really out o' a' patience at this way o't. Do ye no ken that it's the glory of God that's the first thing the weans should understand? What's the use o' saying sae muckle about men, and chief men, that ye was just beginning to talk about? Gang to the point at once, man, as my ain gude auld man did on the Sabbath-night at Quastion time. He speered them frae end to end, and ne'er missed ane o' them—Petitions and a'—Na, na—we had them all by heart—that we had.

Master.—Now, Mistress, if you are to hear, you must have a little patience; but suppose I were, according to your plan, to leave out the meaning of words altogether, and at once to ask the children what is meant by glorifying God—what answer would they give,

think you? Would it not just be this—To glorify God, is to glorify God? leaving no more lasting impression on their minds than the sound of an empty kettle: and, in order to show you the truth of this, I shall for the present miss the meaning of words altogether, and repeat the question. Now, my children, can you answer me this question? "What is it to glorify God?" "*We don't know, Sir.*"——You see, Mistress, their answer.

Granny.—Ay—but that's no the answer ye promised they would gi'e.

Master.—Well, I must confess, the answer is not exactly a repetition of the question, which every child would give, who is accustomed, like a parrot, to repeat, without understanding the meaning of what they commit to memory;—but, you will observe, that, under the Training System, when a question is put, if the children don't know the answer, they remain silent, or hesitate not to say, "We don't know;" and this has the effect of encouraging openness and candour, also keeping the understanding alive and in activity. Always bear in mind, Mistress, that what passes into the memory, as it is called, and not understood, frequently lost, being merely a tinkle, or sound—exciting no interest, and void of use; *but what passes into the memory through the understanding* in the first instance —for some folks say the understanding, like every other power of the mind, *has a memory of its own*—will remain so long as the understanding exists.

Granny.—Ye're far ayont my comprehension noo; wha e'er heard o' the understaunding having a memory?

Master.—We'll talk about that again. But here come the elder boys and girls marching from the class-room, where they have been putting the lesson-boards in order; we shall see what they say on the subject.

Granny.—Noo, I'm glad to hear that ye're to get

on ; for I was just gaun to say, afore ye stoppit me last, that gin ye get nae faster on, ye may keep the weans here till they are auld men and women, afore they get through the Mother's Carritches, let alane thinking to get through the Shorter Catecheesm ; and as to the Proofs, they needna be printed at a'.

The ill-judged and excessive zeal, which, depreciating all secular teaching, insisted that the poor be taught only to read the Bible is briefly, yet effectively disposed of by Mr. Stow, in the dialogue ; and a natural episode, in connection with the interest which the Christian poor take in their pastors, is admirably introduced.

CHAPTER VIII.

The Infant School, when Isolated from other Schools, a Failure—Should be the Basis of Graded Schools—The Play-ground, or Uncovered School—Its Physical and Moral Effects—Tract by Mr. Stow—Difference between Teaching and Training acknowledged—Mr. Stow aided by Rev. George Lewis—The Glasgow Educational Society Re-constituted—Lectures Renew Public Interest—Teachers Trained—First Normal School in Britain—Its Regulations—Visitors—Robert Owen—Effect on him of a Bible Lesson.

THE excitement consequent on the exhibition of mental capabilities in children, hitherto unobserved, not only soon died away, but led to a reaction which made it difficult for those who took a more correct view of the treatment of infants to procure the necessary funds for the maintenance of their schools. With them the infant school was not the goal or conclusion, but *one* of a series of judiciously graded arrangements, guiding the scholars through a term of instruction ending at twelve or fourteen years of age.

Mr. Stow strove to secure an extension of training through this school life. The infant school was but the first step from the street or lane. To be of value, the experiment must continue until right

habits are formed. His reasoning failed to convince the public; no advance could be made, and he found it impossible to get a meeting of the committee to sustain the school already established. The annual subscription of £150 was not forthcoming, and the burden rested on Mr. Stow. He had faith in his principles, he had faith in himself; and therefore he held on perseveringly in his chosen path. The work must be done.

Not satisfied with the extent of accommodation which the premises supplied, he availed himself of a movement by the Wesleyan communion to erect a chapel in the Saltmarket, and succeeded in obtaining a spacious hall, with two large class-rooms on the ground floor, for his seminary, the space in front being available for play-grounds.

No locality could more thoroughly test his principles. The population was sunken, but now in the midst of ignorance and depravity might be heard, morning after morning, the voice of praise from young lips, too early taught to lisp the name of Jesus only in blasphemy. The effects of training soon became, here also, strikingly distinct in a less saddened expression of countenance, in less of that precocious sharpness which often glances furtively in the eye of the little Arabs, in a fuller healthful flush on the young cheek, and in more of natural ingenuousness in their bearing. It was remarkable to witness, in the borders, flowers blossoming unbroken, and currants ripening unplucked. The self-denial to which the young were trained was

favourable to public morality, and the beautiful, in plant-life, cultivated their taste. Instances might be given of good carried to rudest dwellings, as seeds wafted to unexpected soils take root and rise to give shelter. Children awakened parents to a new interest in them, in the world, in all things, by thoughts naïvely expressed; and many were saved from improvidence, and the anxieties which it brings. Resolving to devote to the education, and to books for them, money hitherto squandered, they blessed themselves while they aided the young. A thoughtful yet happy-looking little girl listens eagerly to the Bible-lessons, and sings sweetly the beautiful hymns they were taught. Her home was unhappy, for her mother had died, and her father, though gentle as a lamb to her, was becoming the rough companion of rougher men. Retiring one night from amid the blasphemies of a group around her father's table, growing coarser as the night wore on, she knelt unseen on her lowly bed, in the same apartment, and repeating in all the beauty, and with all the pathos of artless simplicity, the well-known lines,—

> "This night I lay me down to sleep,
> I pray thee, Lord, my soul to keep;
> If I should die before I wake,
> I pray thee, Lord, my soul to take,"—

she touched one heart. There is one troubled countenance in that group, as all grow silent. "May *she* die before she awake," thought the awakened father. "Why may not I also die, and

to what a doom? and if I must go, what have I done to fit her to die?" The song rose again, and the ribald jest was tried, but in vain. The arrow had pierced — and that father's dwelling became the habitation of peace and the resort of faithful men.

Strengthened in his conclusions by the results of his experiments, and encouraged by the enlightened discussions of spirited teachers, who came to be trained, or to note his system only to object to it, he resolved to provide another school into which the children, too far advanced for the infant classes, might be drafted, and where the same training processes might be so closely continued as to confirm right habits. This idea lingered in his mind from the time his first impressions of mixed classes were received in his Sabbath-school, and has become the basis of that system which has been more recently expressed by the phrase, "graded schools." Children of the same age sympathize more closely with one another, not only in physical sports in the play-ground, but in their intellectual gymnastics in school. Education is pleasanter to the pupil; it is also more rapid; and, to the teacher, it is obviously attended with greatly lessened difficulties, as regards both numbers of classes and variety of subject.

Undaunted by the public neglect with which his efforts were treated, and the objections which parents were urging to the practice of play-ground superintendence, Mr. Stow published at this time (1832) a little tract on "Physical and Moral Train-

ing," in which he forcibly shows the connection of the play-ground with moral culture. We have seen nothing clearer or more philosophical on this subject, nor told with greater simplicity and effect than what Mr. Stow then wrote. The principles he enunciated are, at the present time, by far too little recognised by our best educationists :—

"Surrounded thus for several hours a day by such a world of pupils, it is the province of the shrewd, intelligent, and pious superintendent, to watch and direct all their movements; and whilst he daily participates in their juvenile sports, he, in consequence, gradually gains a thorough knowledge of their true dispositions, which at the proper time and season, he applauds or condemns on the principle of conviction, an example of which is subjoined,* which applause or reproof, we

* A child of a family commits a fault—he may steal his neighbour's toy for example, or "take it" (as stealing in embryo is too often called); this propensity will be checked by a mother or father, in every variety of shape, according to their capabilities and temperament. Under favourable circumstances, the parent feels indignant at the exhibition of such a crime, in one so near and dear to him. The feelings excited (however much they may be under control), are instinctively perceived by the keen eye of the child, and in a greater or lesser degree, shut the avenues to the little one's heart; and both parties being under excitement, what passes on such an occasion in the way of check or advice too frequently goes for nothing. There is less danger of such feelings in an experienced Infant Teacher, whose regard and attentions are necessarily divided amongst an hundred pupils. And we shall again suppose, that one boy steals his play-fellow's toy—it may be a ball or a spinning-top—this happens in the play-ground, freely at play, and it is only when perfectly at liberty that infant character is truly exhibited: the teacher sees this or is told of it; he takes no notice of the circumstance at the moment, but on entering the school as usual, he commences the process of examination, by telling a story about a boy who stole his neighbour's top or something else; in a moment the culprit's head hangs down—it is unnecessary to mark him out—he is visible to all. Ninety-nine out of the hundred,

repeat, is not usally given at the moment the noticeable circumstances occur in the play-ground, but rather when the children have re-entered the school, and are seated in the gallery, when the impression made on the culprit, in such circumstances, is much more lasting; and what is also of great importance, the whole of the children have thus an opportunity of hearing a generous action applauded, or ungenerous and vicious conduct condemned, in the party in question.

(if we except the injured party), sit in cool judgment upon the case, and at the master's desire are requested to award the punishment due to such an offence. In the meantime he forgets not to remind the child and all present, that, although he had not observed him, God assuredly had; or rather the teacher draws out this statement from the children themselves—the pannel at the bar, of course, remaining perfectly quiescent. The question is again put, "what punishment?" Some of the more furious boys, whose energies require, perhaps, but to be regulated, in order to make noble characters, bawl out, "Beat him—cuff him—thump him;" all the rest in the meantime keeping silence, conceiving such punishment sufficiently severe. The master, however, will ask another question or two, rather than fulfil the commands of this unmerciful jury. "Is this boy in the habit of stealing your play-things?" "No." "Do you think this is the first offence?" "Yes." "Ought a child to be punished as severely for a first, as a second or third offence?" "No." "What, then, shall we do to this boy?" Instantly the girls will cry out, "forgive him—forgive him—don't beat him." Now, mark the natural effect upon all parties: the guilty is condemned by his fellows—the milder feelings are brought into play—and all have been exercised in the principles of truth and justice. Without wasting words, by carrying out the probable conversation, or stating the various ramifications which this circumstance, and similiar of daily occurrence amongst children, may present—for not only may the play-things have been stolen but a lie told to hide it, and even blows given in the way of defence, all of which require distinct modes of treatment, and if not early checked, will harden the conscience and strengthen the evil propensities of our common nature—whatever effect such an examination may have on the guilty individual, we are quite sure it will be most salutary upon all others. The feelings are thus moulded down to give way to principle; and whilst all see what really is (unfortunately) an every-day exhibition in the world, and what, perhaps, too latently exists in themselves, such exhibitions are made in circumstances which naturally call forth, not imitation, but abhorrence.

The play-ground, or gravel part, is surrounded by a flower border, three to four feet in breadth, filled with evergreen shrubs, flowers, berry bushes, cherry trees, &c., &c. The box or flower edging must not be trod upon: and although quite at liberty, two hundred children, under these circumstances, and having such temptations within their reach, with perfect ease to the master, may be trained never to touch or injure any of the fruit or flowers; stoop to smell them they may, but handle they must not. The father and mother of a family, having five or six children, may say, this is what we have never been able to accomplish with our children, and we are sure we have done every thing in our power to establish such a system of obedience, and we have, in a great measure, failed—we wonder, and scarcely believe such a thing possible. Our simple answer to such persons no doubt is—see and believe. But the entire mystery (if any) rests in this. The five or six children of one family being of different ages; consequently, in play and pursuits, and of course in understanding, they do not sympathize with each other; the pride or vanity of the elder, prevents their imitating the good qualities (it may be) of the younger branches, whilst, at the same moment, these younger are almost certain to imitate anything bad in the conduct of the elder;—but only form a class of six children of the same age, as in the case of an Infant School—apply the same principle of training, and the same or nearly similar results will instantly follow: for with these six of similar ages, there is, or may be formed, a perfect sympathy—perhaps the Infant System, from this very circumstance, might more properly be termed "The Sympathetic System of Training." Let us ever recollect that, while sympathy is a most powerful engine in training to good, we see every day, amongst our unrestrained youth, its sad effects in training to evil.

A child brought up on this principle, will it is presumed, be less likely in his early or later years, to pilfer or rob, to pluck flowers or steal fruit, even when permitted to walk alone in a garden unobserved; for the principle, "Thou God seest me," is daily impressed on the conscience of the child. Were children generally so trained, we would, perhaps, have fewer public buildings defaced, or railings broken, or cope-stones pulled down, than heretofore; were our neglected city children under nine or ten years of age, under this sort of training, and daily taught to respect private property, even to the value of a pin, the temporary use of a wooden brick in a play-ground, or of a ball or a marble—is it at all likely that we would have such a dormancy of all right principle as at present? Never let us be surprised, however, at the extent of crime, or of the character exhibited by those who have perfectly the opposite principles daily inculcated, and evil examples set before them, such being in full accordance with their own natural inclinations. The Scripture precept is not simply instruct, but train—"Train up," constantly and perseveringly.

For the sake of exercise and health, gymnastic poles, or circular swinging posts, are introduced, one each, with six ropes attached for girls and boys. At this exercise the children never weary; it is perfectly free from danger—it also tends to open the chest and strengthen the arms and wrists. One or all of the six swinging at the one time, continue or leave off at pleasure, and being propelled onwards by the use of their limbs, and outwards by the centrifugal force, should a fall at any time take place, the shock is always slight and very convenient. Habits of good order and obedience are even induced by this exercise, for those unengaged form a circle around the pole, and sing and count from one to forty, at which the six engaged must

instantly let go the ropes; and they again in their turn, in order to give place to others.

A large quantity of wooden bricks are also introduced, whereby the future mason, or barrowman, or architect, may each exert intellectual skill, or muscular vigour.

Casting the eye around the play-ground, some will be observed admiring the flowers in silence, others swinging or waiting their turn—others engaged building or carrying bricks; and in this, it is striking to observe how real superiority is tacitly acknowledged on the part of the children themselves; and how many seem to have no higher ambition, day after day, than the office of barrowman, in carrying materials for the triumphal arch—the bridge—the castle—or rural cottage.

Others, again, may be seen forming figures with gravel stones amidst the sand, perhaps some very humble followers of Sir Isaac; whilst others may be observed sitting on the school-door steps, in abstract reverie, if not in utter thoughtlessness. The whole of the parties above-described may be influenced comparitively easily, but many—many, indeed, are to be found who are sadly too animal in all their propensities, and regarding the hoped-for effect upon whose habits it may always be said—teaching is nothing, whilst training is everything.

The play-ground, in its effects upon moral character, and in promoting habits of order, obedience, and cleanliness, forms full three-fourths of the value of what is peculiar to the Infant System;—other schools may, as here, teach Christianity, and cultivate the understanding; but it is the peculiar province of what is termed the Infant System, with its superintendence, out-doors as well as in-doors, to train physically and morally, and this may be applied to children above six as well as

below it; always, however, keeping this in view, that the earlier the better, and that prevention is at all times better than cure.

Schools or seminaries, therefore, of whatever description, whether for children under six or above that age, without an enclosed play-ground, are destitute of the best, if not the only opportunity of training children morally and physically."

His work was telling on the country; 100 teachers had, by his unaided exertions, been trained to a knowledge of his principles. In order more effectively to carry out his system, he purchased a play-ground behind St. John's Parish School; he was permitted to fit up anew the class-rooms of the school already in existence, and provided furniture at his own expense. The juvenile school was soon filled with 200 pupils above six years of age, and under the Rev. J. Auld, who had become a convert to Mr. Stow's views, attracted much public attention.. This gentleman, highly educated, having passed through an eight years' course in the University classes for Literature, Philosophy, and Divinity, and competent to appreciate the spirit of the training system, applied, with the most gratifying results, the methods pursued in the initiatory department.

Strangers visiting the two institutions, and spending, in many instances, more than a week in the childrens' and students' classes, became convinced that in the system there was a moral power, which could not be too sedulously cultivated. Children trained from infancy to ten, or twelve, or fourteen years of age, as were the children in those two

schools, *must* be better equipped for meeting the temptations of town-life, than those neglected in the streets, or even than those taught mechanically in the ordinary day-school.

The students had now the advantages of a higher practice in the subject-matter of instruction. Their course of practical training was at first short, varying from six weeks to three months—but it is to be borne in mind that attendance on a Normal Institution was then not only a matter of choice, but had to be sustained at the cost of the candidate himself. Those who came were enthusiasts in their profession; they sought the greatest possible effectiveness in methods of instruction, and, quickened by kindly intercourse, they returned to their different spheres of toil, carrying with them higher and more ennobling views of education.

More enduring forces were beginning to work in the country, than those impulses which the novelty of infant-school exhibitions had created only to perish. The best minds among British Educationists found here something to seize, estimate, and embody. The distinction between teaching and training, the importance of the play-ground or "the uncovered school," and the necessity for practically fitting teachers for their life-work, began to be fully recognised.

Mr. Stow received encouragement from unexpected sources;—men of highest influence showed a willingness to promote his objects;—he had proved his case, and in the award of enlightened

educationists his claim to sympathy and co-operation was freely acknowledged.

At this time, the Rev. George Lewis, editor of the *Scottish Guardian,* himself interested in education, observing, soon after his settlement in Glasgow, the effects of the training system, and accepting, to a certain extent, its principles, gave the weight of his character and position to the furtherance of the cause which Mr. Stow had so much at heart, and succeeded, along with him, during 1834, in reconstituting the Glasgow Educational Society, which had been for sometime inactive, partly from old and partly from new members. He aided Mr. Stow, as joint-secretary, and gave able lectures on the deficiences of popular education in Scotland, and on the advantages of Normal Schools.

The interest was kept up by a very masterly discussion of the most important aspects of public instruction, in a well-arranged course of lectures, the first of which was delivered by the Rev. Dr. Welsh —former secretary of the society, now Professor of Church History in the University of Edinburgh— and the others by the Rev. Dr. Buchanan, Rev. Dr. Lorimer, Rev. Dr. Gibson, Rev. Dr. C. J. Brown, Henry Dunlop, Esq., and W. Collins, Esq.—gentlemen in every way fitted to deal with the subject. Crowded and attentive audiences encouraged the recently-formed society; and the cause of the common school was advanced.

In a short time* the Model Schools which Mr.

* March, 1835.

Stow had, single-handed, maintained, were formally adopted by the Glasgow Educational Society as theirs; and he had, at last, highest reward in the triumph which this acceptance expressed. The objects of the society were, as enunciated, all that he desired. The directors committed themselves to an arduous undertaking, and most nobly did they sustain their voluntary enterprise. They resolved that,—

"The objects of the society shall be to obtain and diffuse information regarding the popular schools of our own and other countries—their excellences and defects—to awaken our countrymen to the educational wants of Scotland—to solicit Parliamentary inquiry and aid in behalf of the extension and improvement of our parochial schools—and, in particular, to maintain a Normal Seminary in connection with our parochial institutions, for the training of teachers in the most improved modes of intellectual and moral training, so that schoolmasters may enjoy a complete and professional education."

Fully satisfied as to the soundness of their educational principles, and the justice of their public aim, they entered on their work with characteristic liberality and energy. They advertised for a Rector, or Principal, qualified to superintend the practical working of the system pursued in the Model Schools, and to conduct the training of the Normal students both in the theory and in the art of education. While they offered a liberal salary, they arranged to pay his expenses during several months' inspection of the best institutions

and systems in Germany and France. As educationists, they were in advance of their time. Thoughtful observers, noting the naturalness of the system which Mr. Stow enunciated in his publications, visited the institution to witness its practice, among whom was Robert Owen, the well-known "Socialist" Reformer. Attracted by the effects of the training system on the young, he requested Mr. Stow to explain to him the arrangements of his institution, and this request was, of course, at once granted.

After marking the educational purposes of the play-ground, he examined the schools. Mr. Stow himself took the lesson of the day, which happened to be that of the raising of Lazarus. More than his usual earnestness and enthusiasm marked his manner, expression, and thought. Mr. Stow evidently wished to impress Robert Owen with the gospel message. Part after part of this sublime yet tenderly touching story, was pictured to the children with admirable effect. Some were individualized, and stood in the drapery of grief. Jesus, the Son of Man — the central object — beside the closed tomb, is bending in sorrow — Jesus wept; yet, in a moment, that same lowly mourning Man, with the calm dignity which the consciousness of power imparts, commanded the dead to come forth. The call is instantly obeyed; he that was dead came forth. The action, the eye, the varying tone and manner, admirably suited to the varying features of the thrilling narrative, not

only rivetted the attention of the children, but arrested and impressed all those who were present. When the pupils were requested, themselves, to draw the lessons, they at once did so with accuracy, Christ's humanity, his sympathy, his power in the resurrection of Lazarus, and his wondrous love for man.

Mr. Miller, and others of the students, were struck by the gradual effects of the lesson on Robert Owen. His features changed. At first somewhat listless, he became earnestly attentive. His whole aspect betokened deep emotion, and ere the lesson was closed, the tears coursed down his cheek. What secret springs were touched, what deep sympathies were evoked and pulsed for an instant through that man's soul, no one can tell. His impassive calmness soon returned, but he left with a sadder look and deeper thoughtfulness than when he came.

Without soliciting government aid, the directors undertook the responsibilities of maintaining a Normal Institution, the first in Britain. While in the Borough Road School, London, and the Edinburgh Sessional School, as well as in Glasgow, teachers coming and going were partially trained, the first formally instituted Normal School, with prescribed regulations for the students, with certificates or diplomas of skill in Method, and with a distinctive principle to be embodied, was that originated and fostered by Mr. Stow; and the first similarly instituted in England, was the

Battersea College, founded by Sir James Kay Shuttleworth, and Mr. C. Tuffnel, in 1840, after sacrifices in the educational field which entitle them to the highest honour.

While Normal Colleges for training teachers had long been established on the Continent, they were only, at this comparatively recent date, introduced in Scotland and England. As a discussion was raised on the subject of priority a few years ago, we subjoin the regulations on which Mr. Stow acted from 1828, and which appear in the report he read in 1836:—

"REGULATIONS RESPECTING THE ADMISSION OF STUDENTS INTO THE NORMAL SEMINARY.

1. That every person, whether intended to be Teacher of an Infant or Juvenile School, shall, in the first instance, be trained in the Model Infant School, during a period to be determined according to circumstances, that he may be thoroughly initiated into the System of Moral Training.

2. That none shall be admitted as Normal students into the Society's Model Schools who shall not agree to remain and give regular attendance during a period of at least three months. Schoolmasters, however, who may be desirous of improving themselves in their profession, may be admitted for a shorter time; but none can receive Certificates who have not given regular attendance during the above specified period.

3. That the directors must be satisfied, before

admission to their Model Schools, that the applicants have received a certain amount of Elementary education.

4. That each applicant for admission shall produce a satisfactory certificate of moral character.

5. That young men training for schoolmasters shall be subject to the regulations of the Model Schools, and to the direction of the Model Superintendents."

Many who entered as students were distinguished alumni of the University, and none were admitted so low in qualification as to require elementary instruction. They started with the one object in view—greater skill in the training of the young intellectually and morally. Those who attended were generally male teachers. In 1836, ninety-six teachers had been trained, of whom eighty-six were males. All the teachers who were trained by Mr. Stow were at once provided with eligible situations, and the fact that candidates came *at their own expense* from all parts of Scotland, showed how widely, even at that early date, his labours had arrested public attention. By the appointment of trainers to schools in Jamaica, Upper Canada, and Africa, his principles were disseminated in other regions.

The inconvenience arising from the initiatory and juvenile schools being a mile apart, the crowded state of the class-rooms for children and students, and the growing public interest in this

great experiment, rendered a new building indispensable. With enlarged and enlarging views of what was due to the great cause which the directors sought to promote, that building was planned and a suitable site was obtained, giving large playgrounds for four model schools.

They had repeatedly petitioned the Lords of the Treasury for a grant to aid in building the Normal Seminary; but finding, after a delay of fourteen months, the official silence still unbroken, they raised £2,260, and proceeded with part of the plan, giving four model schools, with seventeen class-rooms, and two teachers' houses in separate wings. When completed, there would be accommodation for training 100 teachers, and educating 1,000 children, with every adjunct necessary for a schoolmaster's college, including a rector's-hall, committee-room, and library.

The Rev. Dr. Buchanan, and Messrs. W. Brown, D. Stow, and James Buchanan, were appointed a committee for raising the necessary funds.

CHAPTER IX.

Influence of Mr. Stow on Educational Opinion—Public Meeting in Glasgow—Principles Enunciated by Rev. Dr. Buchanan and Rev. Hugh M'Neile—New Normal Institution—Laying of Foundation-Stone—Public Procession—Speech by Mr. Stow—Triumph of his Principles—His Example—The Appointment of Mr. M'Crie as Rector—His Early Death—Mr. Stow's Renewed Labour—Visit of Sir James Kay Shuttleworth and Mr. Tuffnel—His Influence in the Institution—Difficulties—Opening of the Institution.

THE influence of Mr. Stow on the opinions of the highest educationists in Scotland becomes every year more manifest. His treatises carry his special opinions over Britain. Co-operation gladdens him when and whence least expected, and gives renewed zeal to his exertions. The public mind partially dissociated from its hitherto ruling prejudices, receives new educational impressions. A general meeting in favour of a fully equipped Normal Seminary has become possible, and notwithstanding the sneers and the ridicule with which many met every proposal on behalf of Bible-training in schools, and practical training of schoolmasters in the best methods, resolutions are passed with enthusiasm in favour of both. In the absence of the Rev. Dr.

Welsh, the following resolution was proposed, and ably supported by the Rev. Dr. Buchanan at an influential public meeting, in October, 1836 :—

"That this meeting highly approve of the services which the Glasgow Educational Society have rendered to the cause in which they are engaged, especially by means of their *Normal Seminary*, and express their decided conviction that the measures which the society have taken, with a view to enlarge and perfect their institution, are deserving of public encouragement and support."

The advantages of Normal Institutions were eloquently enforced, and in the following resolution, the views of the society as to the place which the Bible should hold in public instruction, found an eloquent exponent in the Rev. Hugh M'Neile, of Liverpool :—

"That while this meeting rejoices to see engrafted upon the existing institutions for the instruction of the people, every real improvement which modern times have devised, they hold it as a fundamental principle that the Word of God on which National Education in Scotland has rested, ever since the Reformation, is the only basis on which it is possible to rear an educational system, that shall truly conduce to the welfare of man and the glory of God."

These two resolutions publicly and unanimously accepted, may be held as historically expressing the views held, not only by the Glasgow Society, but generally by the community. As to Normal Colleges and Bible-training, the interest in their

promotion is soon afterwards heightened by an event eminently creditable to Glasgow, and giving to the city the right to be recognised as the first in Britain to inaugurate formally, and in public, a Normal Institution. An unusual procession is threading its way through a greatly interested multitude: it embraces upwards of five hundred of the leading citizens, including the Dean of Guild, the members of the Merchants' House, the members of the Trades' House, many of the clergy, the Professors of the Andersonian University, with their distinguished President, James Smith, Esq., of Jordanhill, and the office-bearers of the Educational Society.

It was a notable day for Mr. Stow, and notable in the educational history of the city.* The foundation of a Normal College, the first in Britain, formally and publicly recognised, planned on a basis and equipped with appliances which can yet hold honourable comparison with those institutions which many years afterwards were erected under government guidance, gives new lustre to Glasgow. The Moderator of the General Assembly of the Church of Scotland† offered up an appropriate dedicatory prayer.

Most befitting to this occasion was it that this university, the magistracy of the city, and the Church of Scotland, were thus represented—as equally interested in the intellectual, social, and religious welfare of the people.

* Nov. 14, 1836. † The late Rev. Dr. M'Leod of St. Columba.

Before depositing the documents—among which were copies of the Deliverance of the General Assembly's Educational Committee, recognizing the Glasgow Normal Seminary, and of Mr. Stow's publications—the Rev. Dr. Buchanan spoke briefly of the relation of the Word of God to public instruction, and of the earnest desire of the Educational Society to see the science and experience of modern times brought to bear on the practical improvement of the common schools. "A rightly constituted Normal Seminary is unquestionably one of the most important means to such an end. Along with the more varied acquirements in general knowledge of the present day, the future teachers of youth will here receive that thorough acquaintance with God's holy Word, through the inculcation of which alone they can ever make the rising generation virtuous and good; while, at the same time, by their regular professional training in this seminary, for the important and responsible office they are destined to fill, they will infuse new life and vigour into our popular schools, and thus maintain, and transmit to posterity, that high character which for more than two centuries Scotland has been honoured to enjoy, as perhaps the best educated nation on earth."

J. C. Colquhoun, Esq., of Killermont, president of the Glasgow Educational Society, laid the foundation-stone, and appropriately addressed the meeting. Mr. Stow, happy in the triumphs of the day, not for personal honour conveyed to him, but for the public good yet to come, spoke of the objects of the

society, as "First, to improve the system of our popular education; secondly, to organise our school system, that it might be an assistance to parents in training their young; and, thirdly, to diffuse and extend this system, by establishing a model school, for the instruction of the public and for the training of schoolmasters." The attendance of students and teachers had been raised to a six months' course of training. In the summer of 1833, fifty-two young men had been trained, and during the preceding five months, sixty had passed through the curriculum then established. In referring to the state of our large towns, he enunciated an educational principle, now little heeded in our mechanical experiments, when he said, "Large towns are the bane of our country in a moral point of view. Why? It is because our educational systems have not hitherto been so organised as to meet this comparatively new state of society. We continue simply to teach in the school, while the wicked one is actively training in the streets. But let the principle of *social* sympathy, while freely at play, be concentrated habitually, as under the training system, in favour of what is good, through infancy and youth, and by the Divine blessing, large towns and their factories will prove vastly increased sources of morality and virtue." In support of his views he specified some of the effects of the training system on the character and habits of the children, as shown in written answers by their parents; and adverted to the remarkable fact that, "in the model infant school,

200 children, and, in the model juvenile, 180, had amused themselves freely at play during a whole summer in their respective school play-grounds, and yet small fruit had been left to ripen in the side-borders within the reach of the youngest child."

These continued results were worth a thousand theories. They were daily testimonies, among the lowest of the population, to the power of Bible-training, of the sympathy of numbers, and of the law of habit on the side of honesty and self-denial. Demonstrating the possibility of training the poorest and roughest of the city Arabs to the amenity of kindliest social intercourse, to a high sense of honour, and to a virtuous life, they fully warranted the Society in pressing forward their great moral experiment.

While the model schools were a mile apart, Mr. Stow had much difficulty in keeping up the interest and efficiency of the institution; but he anticipated an early lessening of his burden, when the new building should be ready. The directors had succeeded in obtaining the services, as Principal or Rector, of Mr. John M'Crie, son of the well-known biographer of Knox and Melville, a young gentleman distinguished by scholarly attainments, and the eminence of his Christian character. After he had spent eight or nine months on the Continent, in examining the best known systems of public instruction, he commenced his labours in Glasgow, in November, 1837.

When he had for some time devoted close attention

to Mr. Stow's principles and methods, he bore unqualified testimony to their efficiency and completeness, alleging that they were in advance of what he had seen on the Continent. In one of a series of lectures on Christian education, he chose for his subject infant and juvenile training; and the style and depth of his discussion showed what a gain the cause of education had made by his appointment, and what lightening of his burden Mr. Stow would now enjoy. "The style of his lecture," said a most competent judge, "was remarkable for its classical purity and simplicity, which, independently of the merits of the paper as a thoroughly philosophical exposition of the great principles of physical, intellectual, and moral training, called forth the warmest admiration of the meeting. Mr. M'Crie unfolded, in a clear and convincing manner, the educational system, explained and advocated in Mr. Stow's works, and pursued in the model schools of the society. To the principles of that system the lecturer gave the most unqualified approbation—no mean testimony to their soundness and efficiency, when it is considered that Mr. M'Crie has enjoyed the amplest opportunities of familiarizing himself with the systems followed in the schools of England, France, and Germany."

"Man proposeth, but God disposeth." The prospects of the society were suddenly darkened. Mr. M'Crie had scarcely entered on his intended life-work, when the Ruler of all events summoned him to a higher and nobler service. This unlooked-for

stroke deprived the Society of his inspiriting example, and the public of one who "bade fair to wear the mantle of his illustrious father."

With unwearying energy Mr. Stow again did double duty to the students and the masters.

A visit is paid at this time to his institution by two of the most enlightened and benevolent educationists of recent times, Dr. Kay (now Sir James Kay Shuttleworth) and C. Tuffnel, Esq., both of whom were actively engaged in improving the educational condition of the Poor-law Unions of England. They had received from Mr. Stow, for their schools, a number of male and female teachers, by whose influence over the young they had been much impressed, and they desired to see more closely the working of the system. Although they had carefully informed themselves as to the best institutions on the Continent, they yet found among the masses in Glasgow moral forces at work which they regarded as capable of producing permanently beneficial results. Their examination was thoroughly exhaustive; nor were there any amongst our public men, interested in education, better qualified to form a sound judgment on the value of the system.

That visit had a most important influence, as subsequent events proved, on the future history of the institution.

The demand for trainers increases; applications flow in from all quarters; they have to be considered and replied to; and letters requiring minute explanations come almost daily. These alone add

oppressively to Mr. Stow's correspondence, and this continued until a rector shared with him the burden.

Nor is it to be forgotten that the Sabbath-school system in Glasgow was animated by his interest and self-denying toil, that the city mission was zealously promoted by him, and the noble efforts then made to provide additional churches found in him a liberal and energetic supporter. With heavy business engagements to be daily met, it is astonishing to what extent his resources of time and strength were available for the public welfare.

But with commendable firmness of purpose, he held closely to that line of public usefulness for which his experience best fitted him, and gave to other objects a comparatively subsidiary attention.

Church Extension had a special charm for him, because there happened to be associated with it the erection of schools. It embraced the magnificent proposal to build 100 churches and 100 schools. In this he saw a moral machinery fitted, under God, to be productive of incalculable good, and therefore gave Dr. Chalmers and William Collins, Esq., the chief promoters of the scheme, the most eager support. Mr. Collins, a brother-elder in St. John's session, saw in churches alone the one instrument of success: Mr. Stow relied on training-schools for the improvement of the people: and these two uniting their energies in a common cause, represented the public estimate of one of the greatest efforts of the age to overtake and benefit an

outlying population, too long destitute of pastoral supervision.

The difficulties which Mr. Stow had still to face, however, in working his Normal Seminary, constrained him to bestow on it alone almost undivided attention. Subscriptions were given with a niggardly hand. When the building is near completion, the Educational Society finds, to its disappointment, a sad lack of funds. The real interest in improving the educational condition of the country, was limited to a few. The sympathy of public meetings was unproductive. Scotland had been so long accustomed to pay nothing for public education beyond the ordinary fees of day-schools, academies, and universities, that little was forthcoming for Normal Institutions. They were new; they appealed to no sympathy; they had been unknown before, and might be dispensed with now.

Mr. Stow had no alternative but to push forward the building, and trust to future exertions to meet all demands. In the summer of 1837, the new institution was formally opened, and that part of the town in which the training-schools had formerly diffused so many priceless benefits, was left to sink once more into social gloom. The Glasgow Society was too heavily burdened to lend it the aid required. Apart from the drawback of pecuniary pressure, the opening of the new institution was thoroughly successful. Its four model schools—Initiatory, Junior, Senior, and Industrial for girls—were at once fitted up, and had a completeness of appliance

not yet excelled. The vacant masterships were assigned to first-class workers; the students were more numerous, and higher in entrance-attainments than hitherto; and there was the fairest prospect of great public usefulness. Indeed, looking back to that time over the intervening history of those Normal Colleges which the Committee of Privy Council afterwards so liberally fostered, one is struck by the adequacy of the material provision for the effective training of pupils and students. The large halls, with side class-rooms, constructed with such a minute regard to details as to secure the efficient classification of the scholars, were most commodious.

As no students were admitted unless they had such scholarship as at once fitted them for ordinary teaching, there were no preparatory classes, and the time, therefore, was nearly all available for observing the best methods of management; for practising them under the guidance of the masters; and for the discussion of those principles in the mental and the moral sciences, on which the most successful training must ever depend.

The building was not completed for some time, but when finished, it was not only an ornament to the city, but an evidence of what the enlightened zeal of one earnest man could achieve. The contrast between the lowly schools into which he first entered and this magnificent institution, expresses a great moral triumph.

A very unexpected testimony was at this juncture

borne to the efficiency of the training system, and to the difference between Scotland and England as regards educational provisions, by Dr. Kay (Sir James Kay Shuttleworth) before a Parliamentary Committee.* The more important portions of his evidence, which are as follows, have a practical bearing on the difficulties which still beset the question of National Education in Scotland :—

In what way do you think these schools should be established? Have you thought at all upon the mode, or can you describe any school such as you speak of?—The most perfect school of this description with which I am acquainted, is a school recently established in Glasgow, by the Glasgow Educational Society, denominated the Glasgow Normal Seminary. A very large sum has been expended in erecting the building of that school, and a gentleman of excellent education was sent to Prussia and Germany, to acquire a knowledge of the plans pursued in the Prussian and German schools, who was afterwards elected Rector of the Normal Seminary. The building consists of rooms for the instruction of children, and smaller apartments, in which miniature schools are conducted by the teachers who are undergoing training in the school. There are likewise rooms in which the rector of the school conveys information to the teachers, and instructs them privately in the principles upon which the various methods of training the children are based. In such a school two objects have to be fulfilled: the one of conveying general knowledge to the teachers, and the other making them

* From "Minutes of Evidence before the Select Committee of the House of Commons, on Education of the Poorer Classes," March 5, 1838.

theoretically acquainted with principles upon which the methods of instruction are founded, and giving them an opportunity of carrying those principles into execution by practising the method in a miniature school, and afterwards of conducting from time to time the larger school upon the same plan.

What period would it take to educate teachers in the way described, so as to fit them for schoolmasters?—That would depend very much upon the qualifications required by any committee or board of management, intrusted with the duty of selecting persons who were candidates for instruction as teachers. In Scotland peculiar facilities exist for procuring the services of such persons, because the Scottish Universities attract to them individuals from the middle and even from the humbler classes, who acquire a large amount of information by attendance upon the classes at the different colleges, and who afterwards are not successful in procuring situations as private teachers, or in procuring a parochial charge under the Church of Scotland; persons so instructed very easily acquire a knowledge of the method of training adopted in the Glasgow Normal Seminary; but I very much fear that in England, where a similar class of persons would be with difficulty found, a much longer period would be required to produce an efficient teacher than has been found necessary, in the circumstances in which the Glasgow Normal Seminary is placed.

That renders it more necessary that some steps should immediately be taken, for the purpose of commencing at all events such schools for teachers?—Certainly, and might also render necessary, that, in connection with the Normal School, more extensive measures should be adopted, with the distinct view of conveying elementary instruction to the persons who were candidates for the office of teachers.

What is the length of time that the teachers are under training in the Glasgow Normal Seminary?—The demand for teachers is so great, that the directors of the Glasgow Normal Seminary cannot retain persons undergoing training as teachers for so long a period as they think necessary, but they are obliged to part with them at the end of nine months' or a year's training. I think that they would consider a longer period essential to impart all the skill in the methods of instruction which they would desire to see a teacher possessed of. . . . . I think that eighteen months would be sufficient to give him a moderate acquaintance with, and a tolerable skill in, the methods of instruction which it would be desirable he should adopt, but a longer period is desireable.

At what age do the pupils generally enter the Glasgow Normal Seminary?—At the age of twenty and upwards

So that the rector of the school has the advantage of being able to judge how far the character as well as the attainments of the applicant render him fit to become a schoolmaster?—A very rigid inquiry is always made into the character of the applicant for admission to the class of teachers undergoing training, and testimonials are required from the minister of the parish, the respectable inhabitants, and others who have had an opportunity of judging concerning the candidate's character.

Have you ever considered the difficulties, that, in order that the mind may retain sufficient elasticity for learning the system properly, a certain age should not be exceeded by the applicant; while, on the other hand, in order that you should be able to judge of the character, a more mature age appears to be required?—Those considerations certainly do present considerable difficulties; but from the character of the teachers

whom I have seen trained in the Glasgow Normal Seminary, and, from the experience I have had of their utility in the provincial schools of this country, I think those difficulties have been surmounted by the selection of individuals having strong religious convictions, and being under the influence of religious sentiments.

But the applicants to the Glasgow Normal Seminary, you have stated, are in fact already educated to their hands: but do you suppose that you would find a sufficient number of applicants in England who are equally prepared, by their own previous education, to learn the particular mode of teaching in a Normal School?—I see a large amount of difficulty and obstruction arising from the consideration adverted to in those questions.

Still you are of opinion that though those difficulties would present a considerable obstacle in carrying out a plan of a Normal School at the outset, they are not difficulties which would be insurmountable?—I conceive that the difficulties themselves exist on account of the very small attention which has hitherto been given to the subject of the education of the poorer classes generally, and I by no means consider them insurmountable: they will continue formidable so long as inattention to the subject prevails.

* * * *

From the experience which I have had of the system pursued in some of the best conducted Infant Schools, and particularly in the Glasgow Normal Seminary, I am inclined to think that if systematic arrangements were adopted for superintending the conduct of the children in the play-ground, and for the whole course of moral training pursued in the school, that the difficulties of making that part of the training of a young child efficient in a large school are greatly exaggerated by

those who have not had an opportunity of witnessing the success obtained in such schools.

Your answer referred particularly to infant schools; would you extend that observation, or that opinion, to the higher class of schools?—Certainly; I think that the opportunities for moral training among children during their usual associations in periods of recreation, and also while they are trained in the school, are greatly increased when they are in contact with numbers; and that, although it may require a larger amount of intelligence and superior vigilance and activity on the part of the Master, yet his opportunities, not merely of inculcating moral lessons, but forming good habits, are increased by the accidents which occur when numbers are assembled, and which develop the peculiarities of character, and especially the moral tendencies of different characters, rather than in a small school.

CHAPTER X.

Mr. Stow Offered the First Inspectorship in Scotland — His Refusal—Sir James Kay Shuttleworth's Influence in England —Mr. Stow's in Scotland—Appointment of the Rev. Robert Cunningham to the Rectorship—Progress of the Training System—Mr. Stow's Intercourse with the Students—Private Criticism—Public Criticism—Their Results.

A GRACEFUL tribute was at this time paid to Mr. Stow by the Committee of Privy Council on Education, in the offer to him of the first inspectorship in Scotland. It was delicately and generously done. A correspondence—frank and unofficial—shows a really hearty desire to secure for the advancement of public instruction his enthusiasm and devotedness. After anxious consideration, he declined the offer; of the kindness which it expressed, he always cherished a grateful recollection, and referred to it occasionally as a hopeful indication of progress for his system of Bible-training. He shrunk from receiving remuneration. "I would not like," he said, "to be paid for services in any shape, although I consider it right and proper that all special services should be paid." His

health was such as to prevent his entering at that time on work so arduous. "I have pursued," he added, "a course of over-exertion for many years, and my medical adviser has told me that if I do not pull in, I must be stretched out."

It is to be regretted that Mr. Stow's scruples were insuperable, as his position would have enabled him to re-cast the educational machinery of a wide district, and show on a large scale, as in a general model for the whole country, the effects of his system.

The question of school inspection had been hotly discussed. The opposition which the proposal raised will be scarcely credited now. It became a semi-political and semi-ecclesiastical contest. The triumph was ultimately decisive. Schools receiving Government aid must be inspected. The history of the time reads strangely, as men are seen fighting their way over every inch of ground, to secure what is now held to be indispensable and beyond dispute.

While Sir James Kay Shuttleworth is disarming hostility in England, and regulating the first movements of the Committee of Council on Education, which had only been appointed on 1st April, 1839, for the very modest and very limited purpose of "superintending the application of any sums voted by Parliament to promote public education," while he is issuing his first regulations for school inspection, in terms peculiarly conciliatory, and yet in effect most exact and comprehensive, and while he is,

in truth, quietly laying the basis of a vast educational fabric, Mr. Stow is exerting an influence equally deep and comprehensive as regards the *inner* condition of primary schools in Scotland.

From the time of Mr. M'Crie's lamented death, till November 1839, the burden of the institution rested chiefly on Mr. Stow; but he found relief, and the institution obtained an accession of strength, in the appointment to the Rectorship of the Rev. Robert Cunningham. His success, first in Edinburgh, as the founder and superintendent of one of its leading establishments, and, afterwards, as Professor in one of the colleges in the United States, gave him experiences, which, combined with his own aptitude for the work, made him one of the most practical educationists of the day. He had, indeed, been offered the rectorship five years before, but could not then accept it. His solid scholarship, his knowledge of the practical working of the best institutions on the Continent, and in North America, gave weight to his counsels, while his fervent piety and kindliness of heart made him revered and loved by the students as a father. For several years before his appointment he had adopted the principles of the training system.

Mr. Stow had at last the gratification of seeing his views thoroughly represented, by men who were convinced of their soundness, and who earnestly sought the best interests of the rising generation. The head-masters were men not only of varied scholarly attainment, but of deep religious convic-

tions, and they had no higher object than the welfare of the pupils and students under training. They attracted attention to the principles they had adopted, and invited criticism of results. The extension of the system became more rapid than hitherto. Teachers, ignorant of its methods, paid homage to its principles, by adopting the name as a designation for their schools. To Australia, seventeen trainers were sent; to the West India Islands, twenty-one, under the Government Mico Charity, for the instruction of the negro population; by the Poor-law Commissioners in England, more were sought than could be supplied; but the most encouraging testimony to Mr. Stow's principles was at that time given by the decision of the Wesleyan Education Committee in London. After carefully examining and testing the leading school systems prevalent in Britain, they not only adopted the Training System, but, as they had then no Normal College of their own, they sent their students to be prepared by Mr. Stow in the usual way. They had confidence in the liberality and integrity of the directors and masters.

Missionary Societies also sent their teachers and catechists, irrespectively of ecclesiastical connections. The institution was catholic in its arrangements. While its own basis was what is known generally as that of evangelical doctrine, there was no interference with the religious opinions of those who came to be trained, beyond inquiry as to their moral character; yet all religious truth

was freely enunciated and earnestly enforced in the class-rooms and halls, without the slightest abatement of a single essential doctrine. To yield one was to yield *all*, for the students represented many forms of belief and shades of opinion. To begin concession, and stop short of a complete abnegation of all religious truth, and of all ecclesiastical arrangements, would be to offend many and please none. But no student or pupil was ever solicited to abandon his own opinions, or to conform to the Presbyterian mode of worship. The Episcopalian, the Wesleyan Methodist, the United Presbyterian, and the Baptist, were alike unfettered by restrictions; they chose their own residences, paid their own way, and attended, on Sabbath, such places of worship as were most acceptable to them. The Masters and the Directors of the Normal Seminary spread out no means of proselytism, they did their own work in their own way, and left all perfectly free; they had no discussions nor controversies, nor did they ever introduce a single question as to church government or polity. Friendships were then formed between young men of different religious communions which still last as a solace in the arduous struggles of life.

Of this animated and happy educational community, Mr. Stow was the loved centre. His earnestness and suavity every student felt. His principles, however, were not at once accepted by the students. In many instances, all his arrange-

ments were objected to as cumbrous and slow. Corporal punishment was vindicated as the shortest method of discipline; play-ground superintendence was repudiated as an unnecessary tax on the teacher's strength, and an unwarrantable interference with the *liberty* of the children; and picturing out in words was held to be less useful than direct propositions. Those, and kindred questions, were freely considered; with the utmost patience and frankness was every point met by Mr. Stow, and as a result, we know of none who, after six months' training, were not faithful advocates of the system.

No one who passed through his institution has ever forgotten the happy half-yearly conversazione in his home circle. Apart from the hospitality which was extended to the students who came to the institution as strangers, and recommended to his kindly interest, he delighted in periodically drawing all to his house for an evening's intercourse. The conversational power of the students was thus elicited, their tastes were ascertained, and their deportment in society was seen. Those evenings with Mr. Stow and his family were productive of the best results. It was his habit to note the counties represented by the students, and to ascertain their characteristics. There have been present at one of those meetings, teachers under training from twelve or fourteen counties in England, from as many in Scotland, from several in Ireland, from the West Indies, and from Caffraria. Of the thoroughly cosmopolitan

character of the institution there could be no stronger evidence than these meetings for many years supplied. Sectarianism and provincialism were alike lost in enthusiasm for a great educational principle.

In the working of the institution Mr. Stow introduced two methods of culture, which had the best possible effect in giving the students a kindlier interest in one another, and in revealing whatever excellences might be possessed by them. The one method was "private criticisms," and the other "public lessons," given weekly. Both were regulated by Mr. Stow himself.

In the first, or "private criticism," the students were seated in their gallery, and answered as children, while, in succession, teachers gave them lessons in reading, spelling, arithmetic, or catechetical exercises, under the guidance of Mr. Stow and the Rector. The "criticism" was given during the lesson; manner, matter, look, intonation, forms of questions, were all referred to, exhibited, corrected with gentleness, and always most effectively. The females gave lessons in a separate hall, and were similarly criticised and guided. They were taught to teach, as girls are to sew, by "*doing*" it. Telling *how* to do was reckoned insufficient, the work must be *done*. By practice alone were they supposed likely to succeed. They could only *know* the work by doing it.

"While the public admit," said Mr. Stow, when stimulating the students to submit to this drilling, "that training is necessary to the mechanic, the

sailor, the soldier, the lawyer, they have no idea of the propriety or necessity of the teacher being trained to *his* art, any farther than by serving an apprenticeship to himself. I may *see* a system in operation in a model school, just as I might see a hem frilled by a lady, but the witnessing of this will not enable me to follow her example, until cloth and needle are placed in my hands, and I actually learn to do it practically. I must see the system in operation; I must have it explained to me by suitable trainers; I must endeavour to put it in practice, under experienced superintendents; I must have the model to imitate, the children, at the same time, to work upon—the lack of any of which influences must leave me imperfectly trained."

The anxiety which was shown by all to represent, faithfully and with effect, the best methods of instruction, was most commendable. Teaching was raised above the drudgery of a mere school, and invested with the dignity and the responsibility of preparing the young for the citizenship of a free country, and for the grander destiny of immortal beings.

The second method of practical culture was a somewhat severe but beneficial ordeal; the resources of every student were taxed by it to the very utmost; to the ambitious and energetic it gave the best outlet for distinction, and to the timid confidence.

There was, perhaps, no part of the training of the students more attractive to a stranger, when permitted to enjoy a privilege which, for obvious

reasons, was rarely granted, than the public "criticism lessons." The plan originated by Mr. Stow was so controlled by him as to prove most effective. But for his firmness and kindly bearing it might have been the source of irritating personal rivalry. To four students a lesson each was prescribed a week before it was required, that it might be carefully prepared. The four lessons generally embraced a Scripture narrative or emblem—an object—reading with explanations—and a fact or law in science. When the children were seated in the gallery, and the students had assembled in their presence, each of the four students, in his turn, gave his lesson, ten or twelve minutes being allowed; and the teachers noted not only every defect in pronunciation, in manner, in the arrangement of the lessons, in the ellipses formed, or in the method of questioning, but also all that was commendable. It was a trying time; but these respective exercises gave the teacher greater confidence and ease in the subsequent management of hisown school; and constrained each to study the lessons given, and to try the best means of rivetting attention. No suggestions were made in the presence of the scholars. The students, the head-masters of the departments, the Rector, and Mr. Stow, adjourned to the Students' Hall, when, Mr. Stow or the Rector presiding, the four who had given lessons on the preceding week, and had been criticised, began, in turn, the review of the lessons given, and spoke for a limited time. Others followed. No one who has listened to the lessons

and the subsequent criticisms can have forgotten the frank, off-hand, hearty commendation, the gentle rebukes, the sometimes subtle and sometimes broad humour of the more experienced critics, and the timid, half-hesitating remarks of beginners. Sometimes the lessons were analyzed, and discussions sustained in such a way as to show how deeply some of the teachers were inquiring into the philosophy of education, and making the human mind their study. They were thus taught to speak accurately and with ease, to observe closely, to treat each other as gentlemen, and to think. To no part of Mr. Stow's labours, in the practical training of teachers, is greater importance to be attached than to this. It contributed greatly to the subsequent efficiency of the schoolmaster, and diffused a higher *esprit de corps.*

The students in training had, towards the close of their six or eight months' attendance, the opportunity of practising constantly in the presence of some of the masters, and reached a degree of exactness and ease which made them most acceptable trainers.

These methods of training did not reduce all the students to a common level. This common objection to training did not hold good. Each preserved his individuality. Constitutional temperament and mental characteristic were merely moulded or defined, not destroyed. The great advantage lay in making each man remember that he operated on a mechanism of marvellous delicacy, and capable of

never-ending processes of good or evil, and that his was to be that noble art which has the charge of "training the ignorance and imbecility of infancy into all the virtue, and power, and wisdom of mature manhood, of forming, of a creature the frailest and feeblest perhaps which heaven has made, the intelligent and fearless sovereign of the whole animated creation, the interpreter, and adorer, and almost the representative of the Divinity."

CHAPTER XI.

Failure of the Voluntary System—The Institution in Pecuniary Difficulty—Mr. Stow Applies to the Committee of Privy Council—The Conditions of Government Aid—The Relations of the Glasgow Educational Society to the Established Church—The Disruption of the Church of Scotland—Its Bearing on the Normal Seminary—Mr. Stow's Efforts to Prevent the Ejection of the Masters unavailing—His Offers Rejected—The Liberality of the London Wesleyan Committee sustains the Institution—Mr. Stow Constrained to Withdraw—The Labour of a Life-time Marred.

THE inner processes were wisely planned and vigorously conducted. Nothing could be better fitted to inspire the future teachers of the country with that enthusiasm which best sustains in difficulty, and that religious enlightenment which must prove powerful in elevating the masses of a hitherto neglected population. In the conduct of the masters and tutors, there was reflected Mr. Stow's zeal, and also that directness of aim to benefit the young morally, which almost invariably issues in gratifying results.

But the Committee were pressed by pecuniary difficulties. The Voluntary System utterly failed. The educational enthusiasm outside the institution

was at that time unusual, but Mr. Stow and the directors miscalculated its value. It was effervescent, and left a residuum of inefficiency and disappointment. Public appeal and personal application had proved fruitless. Another burden now presses on him. The Rector, the Rev. Robert Cunningham, chose another sphere of usefulness, and the directors could not appoint a successor. This change was a cause of weakness which could only be counteracted by the greater zeal and toil of Mr. Stow, and those associated with him. The debt on the building, amounting to £10,677, very seriously crippled their energies, and rendered extension and improvement impossible.

Meantime, finding further appeal to the Christian public useless, he applied to the Committee of Privy Council, on the ground that the Normal Seminary was unsectarian in its character, and doing national work in providing teachers for those who applied, irrespective of denominational or ecclesiastical distinction. He pled ultimately for a grant of £5,000 for the building, and an annual sum of £500 for current expenses, and calculated on the co-operation of all classes in removing the remaining debt.

Most fortunately for Mr. Stow and the cause of public instruction in Scotland, the Secretary of the Committee of Privy Council, Sir James Kay Shuttleworth, was the liberal and enlightened advocate of every improvement, and from his personal knowledge of Mr. Stow's principles and methods, was predisposed to listen to his claim. No one

had a clearer view of what was best for the country than Sir James, and none, it will be admitted, could dispose of the question more easily; but his decision, in this case, as in many others, must be in harmony with the spirit and the incidental movements of the time. "The Church in danger," was a political watchword, and the most enlightened educationists, though holding plans really fitted to assist every class, were glad to conform to forces which they could not control. Aid, therefore, could not be granted to Mr. Stow, except on conditions binding the directors to transfer the whole property—buildings and play-grounds—to the Established Church, and to give her the sole direction of all the agencies of the institution. Mr. Stow, though an ardent supporter of the Established Church, did not see the necessity for such transference, but, hoping that it might advance the cause he had so much at heart, he yielded. The Committee of Privy Council had liberally encouraged the Glasgow Educational Society in its honourable labours,* and, with a view to the best interests of public instruction, had twice sent their inspector, Mr. Gibson, to inquire formally into its plans. Their final deliverance was given, at a meeting of the Committee of Council, on 31st December, 1841, and it is necessary now to quote it, as shedding light on subsequent changes affecting the educational condition of Scotland, about which many are yet sufficiently ignorant to indulge in much unfair public criticism.

* See Minutes, 1841, 1842.

"The Committee of Council on Education having had under their consideration the foregoing report of Mr. Gibson, &c. . . . .

"*Resolved*—That £5,000 be granted to the Education Committee of the General Assembly of the Church of Scotland, to enable them to found Model and Normal Schools in Glasgow, on the following conditions:—

"1. That the Glasgow Education Society convey the site and buildings of their Normal Seminary to the General Assembly, in trust for ever, as Model Elementary Schools (for the education of the poor of the city of Glasgow), and as a Normal School (for the instruction and training of schoolmasters of elementary schools for the children of the labouring classes), to be maintained and conducted by the General Assembly.

2. That this £5,000 be appropriated to defray a portion of the debt incurred by the Glasgow Education Society, on condition that the remaining creditors have no claim on the buildings of the Society, when conveyed to the Committee of the General Assembly, and that the Committee of the General Assembly be restrained from effecting any mortgage on the buildings for the remaining debt."

The General Assembly's Education Committee accept these conditions. The balance of the debt remains a difficulty, and must be met. The Assembly's Committee, at a meeting held on November 25,

1842,* received Mr. Stow and others as a deputation from the Glasgow Society, and, after conference, it was finally agreed that they should place the seminary in the hands of the Established Church, and that certain members be personally responsible for the remaining debt, £5,677, on the understanding that the Church of Scotland give such subscriptions and collections, as from time to time may be made, to liquidate that debt. "The individual members of the Society" † who became responsible for the fulfilment of these obligations, deserve the greatest credit. Their consent showed much public spirit, but it proved subsequently a thankless and distasteful engagement.

Mr. Stow anticipated the best results from the new management, he saw an efficient institution, and a career of extending usefulness; but events are thickening in the ecclesiastical history of Scotland, which carry with them most trying changes. Liberal in the spirit of his own arrangements, and joyous in the hopefulness of his progress, he little dreamed that the proposal to which he had given his assent would soon paralyze the long effort of his youth and manhood.

The negotiations are yet incomplete, when the country is stunned by the secession from the Church of Scotland of nearly 500 of her ministers. Churches, manses, glebes, gardens, over the length

* See Minutes of Privy Council, 1842, 1843.

† Messrs. Henry Dunlop, William Brown, John Leadbetter, William Campbell, Hugh Cogan, James Wright, David Stow, and James Buchanan.

and breadth of the land, become suddenly tenantless and forsaken. In May, 1843, Chalmers, Welsh, Gordon, and many others, associated in noblest enterprises for the public welfare, have been constrained to leave a Church which they had toiled to extend and exalt. New interpretations had been given, as they believed, to the law of Scotland in relation to the Church, which they could not accept, because interfering with their efforts to arrest and Christianize a sinking and hitherto neglected town population, and because setting aside the rights of congregations to choose the pastors best fitted to meet their wants and experiences.

It is not necessary to make further reference to the causes of this remarkable secession, with its many attendant trials to ministers and their families, nor to the establishment of the Free Church, but it is necessary to note facts, in as far as they affect the history of this institution.

Mr. Stow and all his coadjutors, with one exception, had become members of the Free Church, and were at first perplexed by Presbyteries of the Established Church summarily ejecting from the parish schools every teacher who had joined that communion, and by their threatening even to deprive Sir David Brewster of the Principalship of St. Andrew's University for the same offence. Although alarmed by the course which the Church was following, Mr. Stow hoped that an exception might possibly be made in favour of an institution which, unlike the parish schools, had no past ecclesiastical

connection, and which was entirely free from all legal or constitutional restrictions whatsoever. The Church had, in this instance, a *tabula rasa* on which to make her new arrangements, and to prove herself national as to educational interests; he therefore refused to believe that because he was now a member of the Free Church, and for no other reason, he was unfit for any further share in the management of an institution which his own exertions had been chiefly instrumental in originating and establishing. Finding his cherished anticipations erroneous, he wrote to the Lords of the Privy Council, and others interested in the right settlement of this question, earnest and manly remonstrances. He pled, that, hitherto, teachers had been appointed by him, irrespective of church connections, if but qualified by attainment and character, that the institution was really in all respects national, being attended by pupils and students connected with the Established Church of Scotland, the Church of England, the Wesleyan, Independent, Baptist, and other dissenting bodies—that it was hard that he and his coadjutors should be held personally responsible for a debt of £5,677 on an institution from which they were henceforth to be excluded—that really, as directors, they had adopted no new views—that they held every doctrine as before—that they still vindicated the principle of an Established Church—that they had never moved from their position—and that the only changes were unexpected interpretations of ecclesiastical law.

Every argument and effort, consistent with a just sense of honour, was used to save an institution which had cost him so much personal labour and anxiety, from the comparative inefficiency of an exclusively denominational basis.

Nearly a year since the Disruption had passed away, and no settlement having been made, the institution was struggling with increasing difficulties, yet Mr. Stow battles with them resolutely. With the tenacity of his enlightened and undying enthusiasm, he gave impulse and guidance to every department, and neither teacher nor student ever heard from his lips the slightest reference to his anxieties or his exertions. Despondency and petulance were foreign to his nature. Whenever work was to be done he was at his post—buoyant, cheerful, and stimulative.

Unfailing in resources, he applied to the Wesleyan Committee in London, for a grant to aid in bringing him through his difficulties. The Wesleyans had sent many students to be trained by Mr. Stow, in all of whom he and the masters felt the deepest interest, because of their Christian deportment and professional zeal. As the Wesleyan Committee had no Normal College, they were able to lighten Mr. Stow's burden by their liberality, and by their appreciation not only of his system of moral training, but of his personal superintendence of their teachers. They had no fear of proselytism, and, by the following generous resolution, they encouraged one of the most devoted philanthropists of the age :—

(Extract from the Minutes.)

"EDUCATION COMMITTEE, CENTENARY HALL,
April 12, 1844.

"A communication was read from Mr. Stow, in which—in reply to the proposal made from the last meeting of this Committee—Mr. S. says:—'I am authorized to ask you to send down students, and to promise that the Seminary will be maintained, *at the least*, till November next, so that thirty, or forty, or more students may be trained.'

"With reference to this extract, it is agreed, to send to the Glasgow Seminary, as soon as possible, thirty, or forty, or more students, together with such other persons as may be deemed eligible, to be perfected as training-masters, on the faith of Mr. Stow's guarantee, that the Seminary 'will be maintained, at the least, until November,' and that, in conformity with the proposal of the Committee above referred to, £300 as a fair proportion, for the time, of the sum therein promised for the entire year, be forthwith paid.

"This Committee expresses its earnest hope that the Seminary may be continued for twelve months, in which case they will be prepared to adhere to the engagement contained in their proposal, with reference to the entire year, on the second of the conditions therewith connected, viz., 'that in consideration of the payment above proposed (£600 for the year as the *maximum*), the Wesleyan Education Committee be allowed to send fifty or sixty persons

within the twelve months to be trained as schoolmasters.'"

"66 Albany Street, Regent's Park,
April, 15, 1844.

"My Dear Sir,—I beg to forward to you the accompanying extract from the minutes and proceedings of our last Committee Meeting.

"We shall be glad to hear, at the earliest opportunity, your recommendations as to the persons we should send for further training. This is the more necessary, as some time may be taken up in the arrangements necessary to be made for supplying their schools during their stay at the Normal Seminary.

"I will forward to you a bank-post bill, for the admission-fees of the students now in training, on the first day I go into the City.

I am, my dear Sir, yours, most truly,

"John C. Pengelly.

"D. Stow, Esq."

Mr. Stow never forgot this welcome expression of confidence in him. But although thus kindly assisted by the Wesleyan Committee, the funds were still inadequate to the efficient maintenance of the institution, and the Free Church was too much taxed by the demand to provide at once 500 churches, manses, and stipends to interest herself much in education, beyond providing for ejected teachers. Besides, the negotiations between the Committee of Privy Council, the General Assembly

of the Established Church, and the Glasgow Educational Society had not been concluded; and although they might have been at any time cancelled, the Free Church would not interfere.

Mr. Stow was at liberty, at this stage, to sell the building for any public purpose, and he would have gained by the transaction, because the property had risen in value; yet solicitous only for the maintenance of that system for which the institution had been raised, he was willing to secede altogether from connection with it, on the understanding that the trainers who had been prepared and appointed by him might remain under the direction of the Established Church, to embody, as hitherto, his educational principles. He had some hope of success, as the institution had been hitherto conducted in a catholic spirit, notwithstanding the difficulties arising from the fact that, with the exception of the music-master, all the teachers had become members of the Free Church.

Finding the masters and tutors willing to continue their work under a committee of the Established Church, Mr. Stow hoped to perpetuate his system by securing such an arrangement, and wrote proposing it. The following letter, in reply, dissipated his expectations :—

"EDINBURGH, 32 GREAT KING STREET, *Aug.* 20, 1844.

"SIR,—I am directed by the Education Committee of the Church of Scotland to acknowledge receipt of your favour of 14th August, addressed to

their late secretary, and to inform you that as the transference of the Glasgow Normal School does not take place until the middle of May next, they cannot, until that time or date, state what steps will be taken in reference to the teachers at present connected with that school. They direct me, however, to intimate for your guidance, that they will feel themselves constrained to act strictly according to the regulations laid down, that *all teachers of schools under the management of the Church of Scotland must be in communion and connection with that Church.*—I am, Sir, your obedient servant,

"JOHN A. MACRAE, *Secy.*

"To DAVID STOW, Esq., Glasgow."

This was sufficiently explicit. The teachers henceforth must be in communion with the Established Church: there was, therefore, no possibility of its being preserved in the way Mr. Stow desired.

Unwilling to let pass from his hands an institution of which he might justly be proud, and which was raised to embody and represent a system which he regarded as "an antidote to the demoralizing tendencies of large towns," he tried a last expedient. He wrote, begging that the teachers exemplifying his principles might be allowed to remain until the Committee of the Church of Scotland had others trained to take their place, and suggesting, if this should be unacceptable, to make the changes gradual, by the appointment of masters connected with the Established Church. These were his proposals, but they

were not accepted. His request was not granted, or, rather, to use his own words, "no answer was ever given."

He had no desire to found another college. The idea was distasteful to him. He shrank from the prospect of attempting, by denominational agency, a national work. His knowledge of those who most needed education convinced him of the hopelessness of reaching them by denominational appliances. It was with a saddened heart he saw an institution which had been framed for national work passing into a sectional sphere; his educational system unacknowledged, in the very building planned and built for its exemplification; and the devoted teachers whom he had gathered around him, and who had hitherto refused to leave him, though tempted by greatly increased incomes, now preparing to go elsewhere. Pestalozzi's trials were great, and the difficulties of his lamentable lawsuits were embittering in his declining years; but the burden of Mr. Stow's sorrow was incomparably greater. The fabric, which he had spent the best part of his life in founding and completing, was about to pass from his hands. Not a gleam of hope gladdened him. His trial may be imagined. It can be estimated aright by those only who, after spending the best years of their life in promoting some one Christian enterprise, and in combating unfounded prejudices, have lost all, by some unexpected turn, in the very opening of longed-for and merited success.

CHAPTER XII.

Unexpected Light—Reluctance of the Free Church to aid Mr. Stow—Churches, like Individuals, have Work assigned them—Mr. Stow and his Coadjutors constrained to withdraw—The Effects of the Disruption—Opening of New Institution—Its Equipment—Letter of J. C. Colquhoun, Esq.

WHEN the darkness was deepest, light began unexpectedly to break on his path. Negotiation had failed, and the Free Church, though not originally contemplating an educational scheme, was compelled to meet the new responsibilities which unlooked-for changes were laying upon her. Finding that the Committee of the Established Church would make no arrangements which did not involve the breaking up of the Glasgow Society, the dismissal of all the teachers, the ejection of Mr. Stow from the directorship, and the probable repudiation of a system, for giving embodiment and effect to which alone the institution had been built—the Free Church made provision, at the eleventh hour, for the transference to a new sphere of the Normal Seminary, in its living material—directors, masters, tutors, students, and scholars.

This change was not sought, it was shrunk from,

the directors endeavoured, by every honourable means, to prevent it. The movement brought with it important lessons to the Christian public. Churches, like individuals, have often in their history work obviously *assigned* to them, which they would never have themselves originated or *selected*. They are too ready to prefer and sustain special enterprises; they regulate their "works of faith and labour of love" by an eclecticism altogether inconsistent with the inquiry, "Lord, what wouldst *Thou* have me to do?" but He not only changes their services and the sphere, but constrains the church and the individual to confess that the *unselected* duty not unfrequently constitutes the truest discipline, and brings the richest rewards.

In the history of the Free Church nothing is clearer than the fact that she did not originate an educational enterprise, embracing Elementary Schools and Normal Colleges. The duty was, in Providence, *assigned* to her, not selected by her. It was an undertaking for which she made no provision, it had no place in her anticipatory calculations. There was everything in her circumstances to make her shun the task; and some of her most influential counsellors strongly resisted the acceptance of these new engagements. Historical movements soon transpired, however, which she could neither foresee nor control; but, as responsibility became weightier, motive became mightier, and success followed.

It was when beset with unexampled difficulties, when she stood dissociated from the State, with

500 hundred churches to build, manses to provide, and congregations to organize at home; it was when all the foreign missionaries connected with the Church of Scotland in Caffraria, Bombay, Madras, and Calcutta had joined her, leaving behind them churches, schools, libraries, &c., and requiring new provision for all they had lost; it was when thus taxed, the Free Church had another vast organization laid on her arm, embracing 360 teachers, with their pupils, many of whom were men of ripe scholarship, and more than half of whom had been ejected from the parish schools as unfit to teach, because of their adherence to the Free Church. It is not matter of surprise, if with all these unexpected responsibilities, she shrunk from grappling with the increased obligation which the transference of Normal Colleges involved, and interfering with Mr. Stow's exertions to place his institution, under the control of the Established Church, in such a way as to secure the object of his life-work. But most unexpectedly is she brought into practical connection with the educational agencies of the country. Elementary Schools, and Normal Colleges in Glasgow and Edinburgh, were so placed that they must be accepted. To abandon the teachers, the scholars, parents, and committees, involved greater moral difficulty than to provide for them. The Church, while caring sedulously for the sheep, was in danger of neglecting the other indispensable section of her work; and she was, in Providence, commanded to feed also the lambs.

The correspondence as to the transference of the Glasgow Normal Seminary had become involved with proposals as to the Edinburgh Institution, and from this, as well as from other causes of no special importance, the negotiations as to Glasgow were not completed till near the close of 1844. It was then intimated, on behalf of the Committee of the Established Church, that the keys must be formally delivered, and it was understood that those not in communion with the Church should withdraw.

Of this course no one has a right to complain, however much it may be regretted. The committee acted consistently with their principles, and with a view to the best interests of the Church and the country. These facts have been stated to show that the instituting of a *second* Normal Seminary in Glasgow was not due to "excessive Free Church zeal on Mr. Stow's part." To the last it grieved him. The Free Church, awaiting the result of his exertions, did not secure a site for the new seminary until it was too late to be prepared for the reception of the teachers and pupils. Long canvas-covered tents, with a saw-dust floor, and with rough benches, constituted, for the time, an admirable collegiate structure.

On the 8th of May, 1845—probably the most trying day in his public career—Mr. Stow stood for the last time in the splendid Normal College which he had founded and fully equipped. It was a beautiful summer morning, but the assembling pupils had evidently little heart for their accustomed play.

The wheels of amusement moved heavily, and, except with the youngest, there seemed to be a prevailing consciousness of something wrong, something that ought not to be. Gloom was falling unnecessarily on sunny hearts. Two years had passed since many a manly tone had faltered, as pastors, true to their cherished principles, closed their last services in the church they loved; and bitter tears had bedewed many a mother's cheek, as she left the manse endeared by the tenderest associations of sorrow and joy; while distress had quivered on young lips, as children left behind them their gardens and their play-fields. These changes had become inevitable, but the formal discipline might have been averted, which extended to the common school the gloom of the church and the manse. It engraved on young minds recollections of these inexplicable changes; but, with many of the more advanced pupils, it deepened the consciousness that Christian men could make heaviest and most enduring sacrifices for what they conscientiously held to be sacred principles.

As Mr. Stow stood that morning among his students, masters, and brother-directors, a slightly deeper flush than usual was all that indicated his disappointment. He accepted the new conditions of labour, and resolutely strung himself to new exertion. Other hearts there are burdened with their own sorrows; one is taking a last look of the young currant bush which he was permitted to plant on the border of the play-ground, and another has left a tear glistening on her favourite flower.

But the signal for preparation to leave gathers into the large hall all stragglers. Thrilling is that song of praise, and deeply impressive that voice of prayer, as the goodness of the Lord is acknowledged, and His guidance sought.

The assembly moves from the building—directors, teachers, 50 students, 700 pupils—and, at last, the quiet old Janitor with his wife, locking the door and joining the procession, left a seminary, lately instinct with life, tenantless and silent.

The whole fabric is completely deserted: the joy of youthful voices thrills no listener, and the sunbeams, all that day, pouring into empty halls, beating on the floor, and, at last, creeping slowly on the walls into twilight, only made the desolation greater. The procession—headed by Mr. Stow and Mr. Nathaniel Stevenson, a beloved companion and fellow-labourer in every good cause—having threaded its course through a multitude lining the streets, passes into the extemporised canvas-covered school. When the new seminary had been opened with praise and prayer, appropriate and hopeful addresses were delivered; but not a complaint was uttered, nor was there any special allusion to the circumstances in which they were placed:—"Every person will admit," said Mr. Stow, "that the buildings of the institution are not the institution itself; even this temporary building, embodying as it does all the trainers, students, and children, will exhibit the system as it existed ten years previous to the erection of the edifice which we have now

left; it was then the Glasgow Normal Seminary, and such it must continue to be!" (Great applause.)* He paid a well-merited tribute to the faithfulness of the teachers, when he said—"For three years past they had not the certainty of being retained in their situations for a single month at a time, and yet they stood firm to their post, and resisted every temptation to leave it, even when they were offered much more lucrative situations." (Applause.)

A tried friend, and an influential educationist, J. C. Colquhoun, Esq., of Killermont, gave an accurate estimate of Mr. Stow's new position, in the following generous letter sent to him at the opening of the Free Church Normal College—a letter all the more acceptable from Mr. Colquhoun as not having any special interest in the Free Church:—

"KILLERMONT, *August*, 8, 1845.

"MY DEAR MR. STOW,—I regret that it will not be in my power to be present at the opening of the Training Seminary, on Tuesday next. But I desire to express to you my unabated confidence in the system, and my strong conviction of its merits. I had the pleasure of supporting it many years ago, when it was little known to the public, and appreciated by few. My value for it is certainly not diminished by the experience which has conciliated the support of men of all political parties and of various persuasions, of many of the Dissenters, and the clergy of both Churches, of Committees of

* *Scottish Guardian.*

Parliament, and of officers of the Executive departments of Government. Their united testimony to the efficiency of your system of training is evidence which no candid person can overlook. To me, I confess, it has long appeared, that if the dangers of popular ignorance and depravity are to be resisted at all (and if not, where is the safety of the State?) this can only be done by the general application to our crowded masses of population of such a system of popular education as yours.

"Its characteristic I take to be, that it applies itself to form habits of right thinking and right acting among children, by the simple process of training them in school. It thus conducts them to habits of virtue and of truth. You rightly regard this as securing their individual happiness. I look upon it as the only mode of achieving the well-being of a nation. The expenditure of public money on this object is sound economy—it is better than police and prisons, and would supersede much of the severities of penal law. It restrains, by elevating society.

"It is fortunate that in these days of division there is here a question on which all men may unite, even political parties and religous sects. You, I am sure, will say that any one may use your system who holds the great catholic verities of Christianity. He has only to apply them according to your method, and he will find their efficiency in training the hearts and the minds of youth. Religious sects who adopt your system may obtain that influence among

mankind which all of them seek. They may not only gain by holding it; but, what is better, they will deserve it, for they will have rendered to the people the highest service—that of civilizing and improving them.

"Your system has had now ample trial. You had the merit of introducing it into the Church of Scotland. You are now establishing it in the Free Church. Experience of its value has induced the Wesleyans to adopt it. It has been tried with success by many clergy and lay members of the Church of England. The Poor-law Commissioners have sanctioned it, and its efficacy is now proved in the most unfavourable circumstances among the juvenile convicts in Parkhurst Prison. It has had the emphatic sanction of a Committee of the House of Commons, and of the Privy Council. I regret that Parliament has not yet been induced by this ample evidence to select it for general adoption. It secures what must be the great object of the State—the intelligence and moral development of the popular mind. Its applicability to all varieties of religious opinion makes it especially fitted for the exigencies of our times. All the religious disputes which have hitherto obstructed national education disappear before it; and there only remains to Government the easy task of sanctioning this system of education wherever they find it, and by whatever religious party it is conducted. I indulge a hope that Parliament will yet see its wisdom in adopting this course. I shall always regard it as a pleasure

to support it wherever it presents itself, whether within the Church of England, where it may render the highest service, or in the Church of Scotland, which I hope will be so wise as to retain it, or within the Church to which you now have carried your energy and zeal. I am sure that in every situation it will render incalculable service.—Believe me, my Dear Mr. Stow, very sincerely yours,

"J. C. COLQUHOUN."

Thus it was that a second Normal College was originated in Glasgow, and a denominational system instituted which is felt still to be incongruous in Scotland.

In a few months the building was completed, at a cost of £10,000—of which sum, £3,000 was granted by Government. The whole was obtained by the single-handed exertions of the Rev. Dr. Buchanan, and the building was given to the Free Church without a farthing of debt. It would be difficult to overestimate the service which Dr. Buchanan has rendered to the cause of public instruction, through assisting both institutions. The style of the new building is Gothic, the front giving an example of decorated English, with mullions in the centre, and crocketed turrets. The general effect is light and pleasing. The internal accommodation is ample, embracing ten class-rooms, four large halls, students' rooms, library and museum, and janitor's house; while, outside, there are spacious play-grounds. Since then, additional buildings have been raised. The

organization was effective, including four separate schools with pupils of nearly the same age, so that the sympathy of numbers may be greater, and teaching more direct. The work was carried forward with enthusiasm. Each school was crowded. Students of different denominations filled the halls, and Mr. Stow found a fresh field here, which he at once began to cultivate with unfaltering hopefulness.

For several years, there had been no Rector, or Principal, owing to lack of funds and fluctuating negotiations, but the new institution, happily unburdened with debt, and having a definite purpose ruling it, is anew invigorated by the appointment of a Rector in every way qualified to embody Mr. Stow's principles in the daily practice of the schools. Mr. Robert Hislop had, during several years' experience as Master of the Senior School, proved his competency for the management of all the departments. His exact scholarship, his thoughtful appreciation of Bible-training, his deep sympathy, as a teacher, with Mr. Stow's views, and the command which his Christian character gave him over the students, invested his appointment with public value.

To the credit of Mr. Stow, and the directors associated with him, it ought to be mentioned that Mr. W. Sugden, though a Wesleyan, was then intrusted with the management of the senior department, because of his recognised eminence both as an intellectual and moral trainer; and Mr. James Bailey, also a Wesleyan, was appointed by

them to another charge, with equally gratifying results. Both now fill highly responsible offices in the Westminster Training College, which they adorn by their Christian character and professional distinction.

Though formally denominational, the Free Church Normal College was made from the outset, by Mr. Stow, virtually national. Pupils and students of different religious communions were enrolled, and school proprietors of all classes applied to him, as hitherto, for suitable trainers. There prevailed a delightful spirit of brotherly love and emulation, as Scotch, English, and Irish students strove after attainments in exact knowledge, and the greatest possible practical skill in the intellectual and moral training of the young. They carried their professional efforts above the merely mechanical in teaching, and while attending to the minutest details in school routine, ever aimed at the best formation of moral character.

CHAPTER XIII.

The Minutes of the Committee of Privy Council—Their Suitableness to England—General Bearing on Scottish Education — Their Special Bearing on Mr. Stow's System — On the Scholars — On the Students — Suggestions as to Normal Colleges in Scotland—Mr. Stow's Disappointment.

No sooner had Mr. Stow the satisfaction of seeing the successful commencement of the new Training College, than the now well-known Minutes of Privy Council took the country by surprise. In Scotland an unreasoning clamour was raised against them by many, who, seeing only their surface, failed to observe their underlying power to uplift and improve the common school; but Mr. Stow was too shrewd an observer, and too warm-hearted a Christian philanthropist, to let slip the means of usefulness which they brought him, although associated with some elements which were unsuited to his objects. These Minutes were the result of one of the most benevolent, unfettered, and exact investigations of modern times, made into the details of public instruction, through individual enterprise. Apart from political and religious prejudice, no one can hesitate to acknowledge the

singular sagacity and enlightenment with which these Minutes were adjusted, and the unfaltering energy with which they were carried into practice. They express a comprehensive acquaintance with the best continental systems, as dependent both on Government and on private resources, and an exact estimate of such appliances as were then *possible in England.*

For nearly forty years the monitorial agencies of Bell and Lancaster had been spreading over England, and giving character to the common school. Boys taught boys, the master was a superintendent, and parents were satisfied. By the Minutes of Council, these methods were systematized and strengthened. In recognising boys and girls of thirteen years of age as teachers, and paying them, the Minutes harmonized with the prevailing monitorial plan, yet were in advance of it; and the five years' apprenticeship secured the advantage of increasing fitness for the school-work. It is difficult to conceive of any series of adjustments more effective in promoting primary instruction in England.

While the qualifications of the teacher were pushed greatly in advance of what had hitherto been deemed necessary in the ordinary school, they were yet so outlined as not to offend those who assigned to the education of the poor but a very limited range. The programme as to pupil-teachers, Queen's scholars, Normal Colleges, competitions among the teachers, provision for salaries and retiring allowances, was fitted to educe most

favourable results in the history of the people, and showed statesmanship which will yet be more fully recognised and honoured.

But these Minutes were not framed for Scotland. Sir James Kay Shuttleworth was too exact an observer, and too favourably cognisant of the educational arrangements which for generations had prevailed, to think such provision suitable. Had he been dealing with Scotland alone, Minutes of another type would have been framed with equal judgment. The struggles, however, which were sustained by rival churches in Scotland, led to the somewhat hasty adoption of the arrangements prescribed for England, instead of a united demand for a basis more in harmony with the educational condition of the country. At the same time, it is no more than justice to say, that although these Minutes were in many respects unsuitable, they were yet capable of achieving much good. They had one grand characteristic; they appealed to that feeling in the country, which may be designated *religiousness*. It lies the deepest, and is so widely diffused as to be national. It underlies all denominational distinctions, and gives to an otherwise disjointed system a really national basis. They had a second characteristic worth noticing. They combined two naturally conspiring forces, which are too often dissociated, to be wielded only in conflict—State aid, and voluntary contributions. In the GOVERNMENT we have *head*, giving regulated scope to all the educational energies of the country; and in the

DENOMINATION we have *heart*, inspiriting the teacher and gladdening the pupil.

While Mr. Stow frankly acknowledged and thankfully accepted these benefits, he yet felt the unsuitableness of the Minutes to his system of training.

The whole fabric was based on the monitorial methods in England, but there was no such foundation in Scotland. Monitors were but rarely employed. Parents disliked them. Accustomed to the influence of highly-educated masters, they preferred such teaching as they could give. On this account, the Minutes, at first, made slow progress; but, ultimately, parents became reconciled to them, and preferred the activity and spirit which, through the agency of pupil-teachers, had displaced the comparative listlessness of former plans. This listlessness was unavoidable, in schools taught by one master without monitors or assistants; for while one class was eagerly at work under the master, the others were learning lessons or planning mischief. But by Mr. Stow's placing pupils of the same age, and of comparatively uniform attainments, under one master, the energies of the children were constantly well directed. Monitors were unnecessary; and when the numbers were too great for one teacher, an assistant was appointed. He demanded the best teachers for all grades.

"We ought not to use a monitor," he said; "but under the full impression that we are employing a jobbing apprentice *in the art*, whose work must, of

necessity, be imperfectly done, and whose materials must be torn, mangled, or misshapen, as scarcely to present the form intended. This, for a time, might be borne with, in reference to inanimate things, but when we have the moral and intellectual nature of a whole generation to cultivate, for time and eternity, we must pause ere we tamper with interests so vastly important." Most unquestionably, such apprentices cannot morally train. They do not possess the authority requisite, and they cannot guide with delicacy the diversified and ever varying movements of the emotions, the intellect, and the will. Pupil-teachers are, of course, a step in advance of monitors, but they are still apprentices, destitute of the moral and intellectual weight which is indispensable in a master. Now, this is still a point in question; for the great end of all philanthropic exertions on the part of Government and private individuals, is the moral, and with it, the intellectual, elevation of the poor and working-classes. The employment of monitors, instead of well-trained masters, serves to defeat our best efforts and intentions. Mr. Stow felt this. "Monitors," he said, "may be employed under the training system as well as under any other, with the firm conviction, however, that in exact proportion as we employ such substitutes, we are destroying the efficiency of the system."

If monitors must be used for a time, in these days of educational parsimony, let us keep the truth steadily in view, that the attempt to communicate

knowledge, or to train by them, deceives the public and ourselves, by raising undue expectations, while it limits for the youth of our country that substantial religious and secular knowledge which it is our duty to impart, and those practical exercises of the kindlier affections which we cannot too sedulously cultivate.

On these grounds, Mr. Stow resisted the employing of inexperienced pupil-teachers. He admitted that they added immensely to the efficiency of schools taught on the monitorial plan, but urged, to the last, his demand for highly qualified masters with carefully trained assistants. "In the war-struggle against ignorance, and in the midst of tendencies to vicious habits," he often remarked, "we require, as in the war of nations, not merely that the general, or commander, be well trained in military discipline and tactics, but also all the captains and subaltern officers."

He also strongly objected to intrusting to pupil-teachers the superintendence of the children in the play-ground.

The present arrangements, more than ever, represent a parsimony which becomes a flagrant injustice to the poor man and his family. Why should the State accept the least qualified to teach, when the school-time of the pupil is so limited? Every moment is precious, beyond estimate, to the working-man's child; and yet the Government admits to the school teachers who still more lessen the period of learning by their inexperience or incapacity. It

were incomparably better for the country to incur the expense of sending the best teachers to the lowest schools.

The Minutes of Council interfered also with those processes of training the students in Glasgow, to which Mr. Stow attached much value. The school was, to all intents and purposes, converted into a *teaching* college. It became merely a preparatory seminary, completing the education of the pupil-teachers, and passing them, after due examination, as Queen's scholars, and certificated teachers. In England no other plan was so likely to succeed. A higher class of teachers had to be created for the Primary School; and with admirable skill the machinery is adjusted and applied. In Scotland, the Normal Schools had been already attended by students who not only paid an entrance fee of £3, 3s., but maintained themselves during their six months' training;—their circumstances enabling them to pay these expenses, were generally a guarantee of their having received a substantial education. Many of them were University students, and were much better qualified, by mere attainment, to be teachers at their entrance, than were the ordinary Queen's scholars at the close of their curriculum. This peculiarity has too seldom been noticed. By the new plan of Queen's scholarship examinations this class of the students was excluded from the Government grants. Their attainments, though warranting an immediate entrance on a course of practical training, were unavailing; and, in

a short time not one of the former rank is found attending, with a view to greater professional efficiency. The result has been a serious loss to the cause of education in Scotland.

These arrangements most completely changed the character of Mr. Stow's institution. The incessant drudgery of education for examination, on which the money value of their certificate depended, withdrew the attention of the students from the more practical aims of their life-work. Little time, and less attention, were henceforward devoted to those principles of physical, intellectual, and moral culture which constitute the philosophy of training.

Marking the consequences of this course, Mr. Stow was led to urge the establishment of *separate* academies or preparatory colleges, in which the education demanded by the Government might be imparted, and the ranks of the certificated teachers be determined, so that when this was finished they should pass to another or higher department—the Training College, in which the teachers would acquire the best methods, and be animated by the highest principles. In this he showed his usual sagacity. It was most desirable that the future teachers of the country should give themselves thoroughly, for a time, to the practice of the best methods, and to the discussion of the soundest theories, without the anxiety natural to a mind overshadowed by an approaching examination. It is of the greatest importance that those on whose labours hereafter so much depends, should be im-

bued with a profound sense of their responsibility, and of the power which, under God, they might wield for the social and moral renovation of the people.

Mr. Stow lost no opportunity of urging a change in the system of preparing teachers. His opinions are, in the present state of the question, worthy of special consideration in Scotland :—

"A College and a Normal School, are two distinct things," he says, "the one follows the other, and in all cases they may, and should be, conducted by separate masters.

"Let us here keep in mind that *what* we should teach, and *how* to teach, are two distinct things in education.

"A Model School and a Normal Seminary differ in this respect, that the former is a mere exhibition of a particular system, whereas the latter is a training to the practice of it. I may see a system in operation in a Model School, just as I might see a lady hem a frill; but the witnessing of this, will not enable me to follow her example, until cloth and needle are placed in my hands, and I actually learn to do it by practice. But although a Model School is not a Normal School—for any school may be a model—yet every Normal Seminary must possess one or more model practising schools. I must see the system in operation. I must have it explained to me by suitably trained masters. I must endeavour to put it in practice under experienced superintendents. I must have the model to which

to aspire, and children at the same time to work upon and with; the lack of any of which means, must leave me imperfectly trained.

"In this, as in every other art, the theory may be understood, and the practice not at all. A man may know what he should teach, and yet may be very incapable of communicating his knowledge to others, especially to the young, or of forming, in those under his care, those habits, of the importance of which he may be fully convinced.

"If the arrangement of uniting instruction and training be continued in the same institution—and for some years we fear it will be so, seeing the slow progress that improvements are making throughout the kingdom in English elementary, and in the establishment of grammar schools—then THREE YEARS, at the least, ought to be the minimum course, viz.—two years in the preparatory college classes, *and one year afterwards exclusively confined to the practical or normal* as a separate *department.*"

"Want of funds from private sources, or from the public purse, prevents this arrangement being gone into, except to a very limited extent, at the present moment; but we must keep our eyes open to the fact that, until such an extended course be adopted, and the college department completely separate from and preceding the normal—the practical work of preparing teachers must suffer, and a less perfectly trained staff of teachers and trainers will be provided for the youth of our country.

"Our experience, during twenty years, up to 1847, when we added a College to the Normal department was this, that six months' exclusive practical attention of well-educated young men to the Normal, made better trainers and teachers of schools than the present course of two years does, or can do, with the College and Normal combined.

"At present, five-sixths of all the training-schools and colleges, which have been established during the last fifteen years, have done little more than teach the students different branches of education, and have completely thrown into the shade, except by teaching or lecturing, their practical preparation for the important work of communication and moral training, which was our original object in establishing the first Normal institution in this country, and without which all the theoretical knowledge that the students may acquire, will not enable them to communicate it in a natural and efficient manner to the pupils who may eventually be placed under their charge.

"There is another reason why the college and normal departments should follow each other, and not be combined in one course. In most of the Normal institutions the endeavour is to *cram* instruction and practical training into a very limited period. This is highly inexpedient and injurious to both departments. One or other of the objects, at least, must be injured, and which of the two is the more likely to suffer, it is by no means difficult to foresee. Young men, generally, are

vastly more fond of acquiring knowledge, in what are termed the higher branches, including, of course, classics and mathematics, than they are of the fundamental branches of elementary education, or of being expert *in the practical* and less popular work of intellectual and moral training.

"We would, therefore, take the liberty of recommending that, until schools generally be vastly improved in the quality of education, that the college department uniformly be separate from, and precede the practical department of Normal institutions, and that the two courses embrace a period of three years, and that a public grant be provided, whereby students of respectability and worth, whose private pecuniary means are generally very limited, may be assisted, during the two years' college or preparatory course, and the twelve or more months of their undivided attention to the normal or practical department. Then, indeed, the inspectors might have the pleasure of presenting a race of trainers who would do honour to their country; but unless such a course be immediately adopted, another whole generation, at the least, must grow up half-educated and untrained."

Impressed with these views himself, Mr. Stow sought to gain their adoption, or at least their practical approval, by the Marquis of Lansdowne, President of the Committee of Privy Council, and the Secretary, R. W. W. Lingen, Esq. After a long interview, which was very kindly granted, he sent, at their request, a statement of his opinions in an

admirable letter, presenting the subject in a light in which it now, more than ever, requires to be examined; but no change followed.

Nearly two years later, greatly dispirited by the almost exclusive attention paid to *cramming* in Normal Colleges, and by the neglect of practical training, he, in writing to a friend asking his advice, thus refers to his interview with the Marquis of Lansdowne and Mr. Lingen:

"I stated all the difficulties under which the training-system laboured; but the answer to every one of my statements was, 'no distinctions can be made in your case whatever influence your institution may have had on the general questions of training schoolmasters—of adding direct moral training, or of introducing a more natural system of communication in schools. We cannot recognise any accomplishments which your students may possess beyond what can be presented to us in writing at this office, and the annual examination of our inspectors.' My voluntary mission, therefore, was completely abortive; and we have continued ever since to fight against the stream, now almost swollen to an overwhelming torrent. Our committee of directors pay almost no attention whatever to the system itself; but consider that the demand for admission of both children and students is proof sufficient of our prosperity, when, in reality, as regards the efficiency of the Normal students as practical schoolmasters we are *retrograding*. Will you give me your real opinion as to what I should

do. Should I leave the seminary to itself, and the system to go down, as far as we are concerned, at the same time publishing our reasons for so doing? Annual subscriptions will never be received for the objects we have in view."

Time wrought no improvement in the Minutes of Privy Council, nor in the relation of the Free Church Committee to Mr. Stow's principles. It is not, therefore, matter of surprise that at times his despondency was recognisable.

CHAPTER XIV.

The Revised Code—Necessity for a National System—Injustice to the Committee—Privy Council Legislation in Scotland—Mr. Stow's Objection to Parental Boards—His View of Secluding the Bible in the Public School—The Result in the Irish National System—To Seclude the Bible Excludes National History—Mr. Stow Suggests Inquiry as to Facts—Its Results—Reads a Paper at the Social Science Meeting in Glasgow—Incidental Association of Sir James Kay Shuttleworth and Mr. Stow.

ALTHOUGH dispirited by the rejection of his suggestions, Mr. Stow continued to toil for the efficient training of the future schoolmasters, and none more vigorously vindicated such advantages as were conferred by the Privy Council Committee, in promoting elementary education, in giving to the poorest the best books and well ventilated schools, and in constraining teachers to prepare for their work.

He was disheartened by the withdrawal of the Rector, Mr. Hislop, in June, 1851, to another field of public usefulness; and for six months the burden has again to be borne by him. With surprising fervour he wrought the institution, until, in January, 1852, the Rectorship was intrusted to Mr. Thomas Morrison, whose success as a teacher elsewhere, and

whose scholarship, had attracted to him the attention of the directors. Mr. Stow found in him, at all times, a cheerful, energetic, and highly talented coadjutor.

No other changes of importance appear in the history of the institution, until the introduction of the Revised Code, by which the resources of Normal Colleges were as ruthlessly stinted as they had before been lavishly enriched. Mr. Stow resisted its adoption in Scotland, because it makes the merely mechanical in education the one object of interest, and the only result paid for. The *moral* character of the school is ignored; and in the natural anxiety of every teacher to secure "results," for the inspector and for "pay," there is a perpetual barrier to Bible-training. A remedy was, perhaps, required for the tendency to neglect subordinate classes and the lower elementary lessons, but that which has been provided is too mechanical, and too decidedly unfavourable to religious training.

The arbitrary arrangements of the Committee of Privy Council induced, from time to time, a wide-spread desire to have education in Scotland placed on a national basis. Various measures were sketched by associations, and the Lord Advocate endeavoured at intervals to solve the difficulty. In attempting to carry their proposals it was customary to indulge in exaggerated pictures of anomalies in the Privy Council system, and to refuse a hearing to Mr. Stow or any other who attempted to fix attention on the good which was being really achieved. The

Committee of Privy Council, before the introduction of the Revised Code, had conferred immense educational advantages which every unprejudiced observer in Scotland at last gratefully acknowledged, however enthusiastic in his support of a national system. The constancy of inspection—the publicity of reports—the enlargement of schools—the greater regard to ventilation—making available for the ordinary school the best maps, diagrams, and class-books—the creating of an educational *esprit de corps* in the Normal Institutions—the stimulus of graded salaries as a reward of honourable competition—the stricter attention paid to the details of school-management—and the relations of moral culture to mental science, were accepted as really new and valuable elements in Scottish elementary schools, all of which it was desirable to perpetuate. It was in vain references were made to all these as a reason why whatever national system might be proposed should be, at least, equal to our present advantages. The measures introduced to Parliament, from time to time, were of the huskiest and most unprofitable kind; they have been always devoid of any symptom of that life which appears in the denominational system, yet many clamoured for their enactment who had no sympathy with the work of the teacher, who were ignorant of those principles which gave value to the Bible-training of Mr. Stow, and had never considered those practices which made vivid the best principles of Pestalozzi. They had little in them, either worthy of modern legislation for

the superior instruction of the people or to win the support of educational philanthropists, but they had as much of debateable plans as secured ecclesiastical contests and merited rejection.

Mr. Stow, while shunning controversy, threw his influence occasionally into the discussion by vigorously written pamphlets and letters.

One of the most prominently supported proposals as to a national system, at this time, was to leave the constitution of the school, the election of the teacher, and the solution of the religious difficulty in the hands of the "parentage of Scotland." While in the more highly educated rural districts this plan might be safely adopted, in towns, where educational control was most required, it would be worse than useless. Mr. Stow's experience in the wynds of Glasgow, where the night of ignorance was thickest, made him resolute in resisting this proposal. Parents themselves, reckless of the decencies of life, were ill fitted to promote the moral welfare of the young.

"Just imagine," said Mr. Stow, "the whole householders of any one of these districts invited to meet together to choose a teacher—the very classes who, not helping themselves one step towards improvement, are the very classes for which philanthropists sacrifice their time and money. Without speaking of the ignorance, or vice, or barbarity of the greater majority of such persons, what intelligent vote could these men give in regard to any teacher? Should we expect that that portion of them who defy Christianity would choose a Christian teacher? or if out-

voted that they would remain quiet and contented? What a scene of uproar and passion would be produced by five or six motions for teachers of different communions—of Presbyterian, Independent, Baptist, Roman Catholic, Socinian!! The expectation of a peaceful choice being made is absurd. Some bully of a Socialist, it may be of *mechanical intellect*, would address the meeting, and plot behind backs for some favourite, and he would gain the day. Why? Because some of the quiet as well as the bustling household electors would think the teacher proposed a *very clever fellow*. The most sober-minded would be worn out by these fiery spirits, and would cease to attend such riotous assemblages, thus leaving the field entirely in the hands of the enemy."

In another plan the management of the schools was more satisfactorily provided for, but it suggested a solution of the religious difficulty which since that time has ever, now and again, found favour with secular educationists. It is that which has been adopted in Ireland—assigning religious instruction to a separate hour, and forbidding all reference to the Word of God at any other time although only to enforce morality.

To have a distinctly specified hour for opening the school by religious exercises—praise, prayer, and a Bible lesson—is perfectly consistent with Mr. Stow's principles; but he firmly resisted all fettering of the Word of God by legislative enactments. He never yielded an iota of his demand for Bible-training, and he despised the caricatures in which

some indulged, as to "mixing religion with the multiplication table." He never attempted incongruities of that sort; but he ever held himself at liberty to bring the Word of God to bear on lying, swearing, or dishonesty, or any meanness, at any hour of the day, whether the classes were at arithmetic, grammar, or in the play-ground. He regarded the Bible as indispensable in controlling the moral life. Religion cannot be measured off in lessons, nor fixed to set times. It is a LIFE, it is a growth, it always *is* in a rightly regulated school; but it cannot be always expounded, nor ought it to be always in process of direct application by the trainer. Too much handling destroys its effectiveness. There can scarcely be a greater anomaly than to find Protestants inculcating morality without the Bible basis; nor is he an enlightened patriot who expects that the most enduring and ennobling citizenship can be created, or even exist, in a land where the use of God's Word is universally restricted in the common school by legislative enactment. To push the Bible as into a dungeon, and to raise a printed signal whenever it is to be brought forth, warning the children of its approach, is the most effective course to secure for it their contempt, and is, therefore, one of the last things to which a professedly Christian people should yield assent. These views were strongly held by Mr. Stow.

"I can scarcely imagine," he said, long ago, "that any prudent or practical man could persist in proposing that religion should be taught in each school

by ministers of every communion to which the parents belong. Such a scheme would be found to be perfectly impracticable, and would amount to an utter extinction of the religious element, or would, at least, create anything but peace and concord among children who otherwise might be living in the utmost harmony."

Experience has confirmed his conclusions. Limiting the religious instruction to a separate hour has been attempted in Ireland on a vast scale, and has utterly failed. The plan was at first the evolution of twenty years' discussion, it has had a thirty years' trial, and its last phase—a perfectly logical issue—is the inflexible prohibition, to quote even the decalogue or any passage of the Bible, bearing on ordinary morality or anything else, during the ordinary school-hours, be the conduct of the pupils what it may. No teacher dare quote, "Lying lips are an abomination to the Lord." No "Thus saith the Lord" may guide the erring life of the young, and those who most require that guidance may leave school as soon as the Bible is announced, carrying uncorrected evil with them.

Mr. Stow felt also, what nearly every educationist in Scotland must have long since clearly perceived, that the legislation which secludes the BIBLE in the common school must also exclude, in Scotland, as in Ireland, all *national history*. There is no logical resting-place on which to wield an argument for teaching what might possibly be offensive to Roman Catholics. To expect toleration for Protestant history

where the Bible is prohibited, is miserably to misunderstand Romanism. Mr. Stow could not understand how any intelligent member of a Presbyterian communion in Scotland could urge the acceptance of this system as a solution of her educational problem, for the proscription of the Bible involves the banishment of every school-book recording our Scottish history. To make the slightest approving reference to Reformation times, heroes, or principles would be to insult the Roman Catholic; Patrick Hamilton, George Wishart, Knox, and Melville must be unrecognised or forgotten, and every teacher must be silent as to all those remarkable ecclesiastical evolutions which have made Scotland what she is. While our children in school study Virgil, Livy, and Horace, we must keep gloomily covered from them all that the sanctified genius of Milton or Cowper has cast into the treasury of our national thought and taste.

Mr. Stow never lost an opportunity of vindicating the claim of the Bible to a due influence over the teacher and taught. On no other question during his later years did he look with greater anxiety. Letters through the public press and to personal friends showed the importance which he attached to its settlement. The following letter to a friend contains much that is of practical value at present, in connection with the proposed establishment of a national system in Scotland:—

"I rejoice in the agitation as to the place the Bible should have in school, because I believe good will result from it. . . . .

"Many of our Christian friends do not see the effect of their conduct—they are not acting from experience—they cannot have watched the real state of society, and the effects of the present would-be called education on the minds and habits of the people. If they had done so, I am sure they would repudiate any system of national education which had not the Bible for its basis. Whatever true elevation of character has taken place, or is taking place, in society, is solely and exclusively, directly or indirectly, to be traced to scriptural education and training, and yet there are Christian men among us who would exclude it from our schools, by tying up the hands of the schoolmaster from unfolding the plain truths of the Bible, as he would the plain truths of grammar or geometry. But 'Oh no,' they reply; 'we do not exclude religious instruction—we could not conscientiously do such a thing—the master may teach morality, and the minister of each denomination religion.' But, first, why all this sensitiveness? Parents are not so sensitive as these men are. I have found the most dissolute parents preferring to send their children to the best known as Christian teachers, when they send them at all. In the second place, the proposal is absurd and impracticable. Can a Protestant minister be daily in school to give religious instruction; and where is there accommodation in schools for classes being kept out of each others hearing when receiving religious instruction from the Presbyterian, Episcopalian, Popish, Baptist, and Independent

clergy? What can the poor teacher do but sit and weep, and if he is a sceptic he will consistently smile at them all. Can the ministers, already overburdened with work in towns, find time for this daily work, if but daily; but once a week, there will then be a surfeit of words and dogmas, but not training, nor leading, nor gently giving line upon line, precept on precept, here a little and there a little. To speak of the teacher giving *moral* instruction without the Bible, the only standard of morality to which this country appeals, is simply ridiculous. If the master does not happen to know what the various clergy have been teaching, how can he morally train? On such a plan it is impossible to have the children taught as they ought to be, and unquestionably they cannot be morally trained.

"I have long urged, as you are aware, that there are tens of thousands growing up whose parents are not connected with any Church. What is to be done with them? Who is to teach them? They have no minister; they may have never seen one in their home. They are as sheep without a shepherd. Are they to be taught by the master *morality without the Bible? Scriptural* school training is my only hope for the permanent elevation of the masses. Secular school training alone will never elevate society. It is vain to sow hay seed in the hope of reaping corn—yet we have done this for a long time, in many instances at least, and now men would compel us to make the practice *universal.* It

is all the more incumbent on us to be firm and united when we see so many disposed to sacrifice the Bible to what I may as well not characterise.". . . .

Believing that the failure in successive efforts to establish a national system was, to a large extent, attributable to differences of opinion as to matters of fact, Mr. Stow, with others like minded, though connected with different political and ecclesiastical parties, instituted a careful inquiry into the working of normal colleges in Britain and Ireland, and into the character of a number of representative elementary schools. The results of that investigation were published, and, although some of the conclusions were questioned, they were never disproved, nor even modified. One of these conclusions was, that denominational teaching did not exist in the schools or normal colleges of the Established and Free Churches. The management was denominational; the teaching was common, unsectarian, national, and the Bible was free.

A basis for a national system was framed after influential conferences had been held in Glasgow, and was submitted, by a deputation, to the Lord Advocate (Baillie), in February, 1859. Although favourably received, a change of Ministry led to the neglect of the proposal. It was again brought under further consideration, at a meeting of the Social Science Association, in Glasgow, in September, 1860. After a protracted and animated discussion, in a crowded assembly, under the presidency of Sir

James Kay Shuttleworth, a resolution was almost unanimously adopted, appointing a committee, with Sir James as convener, to consider the whole question, with a view to instituting a national system. That commitee failed, and the Lord Advocate (Moncreiff) was again unsuccessful in his laudable effort to legislate satisfactorily. These movements, and the discussions in and out of Parliament which they elicited, only the more fully confirmed some of those who instituted the inquiry in 1857, already referred to, in the belief that all the disputes as to matters of fact which had impeded legislation must be settled by a Royal Commission of Inquiry. They, therefore, pressed for its appointment, and although their suggestions were at first opposed, they led to the agitation of the question, and the appointment of the Commission. What the issue may be, it is here unnecessary to inquire. The fact of the appointment is noticed only as showing the sagacity of Mr. Stow, and those associated with him, in so early demanding that all questions as to matters of fact be first set at rest, in order to such legislation as would secure an educational measure worthy of the past history and present exigencies of the country.

In the educational section of the Social Science Meeting, Mr. Stow read a paper on his favourite topic, "Moral Training," in which he ably showed the advantages which the universal adoption of the means which he had found so effective would bring especially to the more neglected districts of large towns. A brief discussion followed.

It was the last public effort of this devoted philanthropist on behalf of the great moral enterprise which he had so long and so fervently prosecuted. The footstep had lost much of its elasticity, and the hand much of its force, but his love to his fellow-men was intenser than ever, and his faith in his Bible and his Saviour stronger. The labours of an active life consecrated to the service of the Lord Jesus were approaching their close, and he was advancing to the rest that remaineth for the people of God.

To an onlooker, at that time, there was special interest in this incidental association of the two greatest British educationists of the age—Sir James Kay Shuttleworth and David Stow. They had much in common. Both had entered on a course of self-denying toil for the neglected poor, both had spent the flower, the fruit, the best energies of their life, for the same great end—the physical, social, and moral welfare of the people,—and by the same agency the common school; both were benevolent, resolute, buoyant, conciliatory, adaptive; both had embodied their conceptions in practical forms, and contributed more than all other men of their time to change the educational aspect of Britain; both had encountered much unreasoning opposition, and bore traces of their years of care, and neither had received that homage which, in other lands, would at once have been gladly paid.

CHAPTER XV.

Incidental Encouragement—Estimate of the Training System by the Rev. R. M'Cheyne, the Rev. W. Hauser, the Rev. Dr. Duff, Mr. John Murdoch, Dr. Knighton—Testimonial—Prize Essay—Medal from Exhibition of 1862.

INCIDENTAL encouragements cheered Mr. Stow in his difficult career as a reforming educationist. His principles met with cordial acceptance from many of those whose favourable estimate must delight every good man. Such a combination of approving evidence from various classes of thinkers naturally suggests the inquiry, why education in its moral aspects is now less considered than formerly in public discussions as to the best means of promoting the national welfare?

The Earl of Shaftesbury, the Marquis of Lansdowne, the Duchess of Sutherland, Lady Frances Egerton, and others, known for their enlightened interest in all that was fitted to promote the happiness of the working classes, acknowledged the value of his principles and appliances; but it may be sufficient to give only the conclusions of some of those who have been most directly engaged in sustaining mission experiments at home and abroad.

That greatly honoured servant of the Lord, the Rev. R. M'Cheyne, took much delight in studying and applying the training system as bearing on the condition of large towns.

In one of his letters, he says, "I hope you have not forgotten me and the thousands in Dundee. I assure you I have not forgotten my last visit to Glasgow, and the exhibition of the training system I then enjoyed with Mr. Roxburgh." After referring to the importance of the play-ground, he thus describes the kind of teacher he longs for :—

"A teacher for the juvenile school. This is our greatest want, and one which gives me great anxiety. . . . . Above all things, I am anxious to get a godly man—one who knows the value of his own soul, because he has got it washed in the blood of sprinkling—and will, therefore, care for the souls of little children. Nothing but a love for the souls of the children can give divine tenderness and winning simplicity to the training system.—*Dundee*, 10*th July*, 1837."

How seldom do we hear now of such longings for teachers of this exalted character. The spirit of many of the highest educationists in our land is not striving as it ought for that early formation of character which perishes not in death, and abides in eternity.

Writing again earnestly for a teacher, he says, "If he be a good man, he will be the greatest blessing to us that God can send. I do heartily pray for the good of my poor people, that we may find such a

one." Again, "Above all, I desire him to be a Christian man. If he were not that, however clever in training, I could not expect the shower of blessing which alone gives the increase.—*Dundee, 21st August*, 1837."

Speaking of his interest in the system, he says: "I have a pleasant recollection of the days I have spent in Glasgow. The training system is to me a delightful reminiscence. I have not given up all thought of coming in to be trained myself. I have been pained to hear of Mr. M'Crie's illness. I do hope he is now convalescent.—*Dundee, September 22nd*, 1837."

The experience and the sagacity of the Rev. Dr. Duff all Christian men acknowledge as giving weight to his opinions, especially on such a subject as this, and he said of this system of education: "It is the best I have seen at home or abroad."

The Rev. W. Hauser, a devoted missionary in the Danish West Indies, was so struck with Mr. Stow's theory and method that he translated his work into German. "Here teaching and training," he said, "go hand in hand, and are interwoven as body and soul." "The Bible is constantly prominent in all its departments—its practical application appears in every lesson. It guides the way to subjects for which I could not have used the Bible previously, and for which I thought I could not. Here is admirable unison; there is culture for spirit, heart, and mind, and for the body besides, which is too often neglected.

"What our young brethren had been accustomed to in our school service in Europe and America, as I had been twelve years myself, was quite useless in the West Indies, till they had made themselves acquainted with the training system, which is above all suited to the capacity of the negro youth. . . . .

"Here Christians are formed, as far as can be done by teaching; the errors of other systems are rejected, and knowledge is warmed by religion, while religion is enlivened by knowledge; here God's love is the axle on which the whole revolves. Such must the schools of the first Christians have been, if there were such schools. These were the remarks which I then made, before the Governor-General and the other authorities of the colony. I was ashamed of my former teaching, and wished that I could have the time again to be able to work as my colleagues now can do. . . . . This conviction induced me to send an account of Mr. Stow's system to brother Routgen, of Christiansfeld, head of the school there, and he, too, was greatly struck with it. 'I felt a suspicion,' he wrote in reply long ago, 'that we were ploughing the sea and sowing on sand, and now I hear of your schools I am convinced of it. You have happily thrown off the yoke of old prejudices, and work unfettered, refreshing yourselves at the well of life, following the line of which one end is fastened to earth while the other reaches heaven.'"

There are few more experienced practical educationists than Mr. John Murdoch, for some years

Rector of the Government Normal College, Kandy, Ceylon, well-known for his years of self-denying labours in connection with the Singhalese Tract Society, and now as Secretary to the Christian Vernacular School Society, promoting one of the noblest of modern Christian enterprises. Seeing the probable changes in the seminary which Mr. Stow had raised, and fearing their effect, he said: "I learned from the newspapers that the seminary stood the shock of the Disruption. I must confess that, highly as I rated your zeal and courage, I had some fear lest you should yield when compelled to leave the splendid edifice which your exertions had reared. . . . The longer I live, the more I love the system. When I left Glasgow I had some heterodox notions, but I have been forced to abandon them one by one. For example, I thought you attached too much importance to emblems, and wished for more direct appeals. I now see my error. Their employment is pre-eminently suited to the genius of the people of the East, and the same will probably be said by trainers in the West. The favourite books of the Buddhists here consist of parables; and of the priests, it may almost be said, 'without a parable, speak they not to the people.' A favourite exercise presented by the most renowned Buddhist sages to their pupils, consisted in finding out some apt *similes* to illustrate some particular truth, and he who failed, after some little preparation, was dismissed as a numskull.

"Would that every Indian missionary spent a few

months at your seminary before his embarkation. The present theological professors of the Free Church are giants, but highly as I value their instructions, I am persuaded that what he would learn there would tend more to promote his success among the heathens of India than even the prelections of Chalmers. A remark of Hall, of Armsby, to Dr. Carey, struck me much, when reading the life of the latter a few days ago: 'Brother Carey, you have no *likes* in your sermons;' this probably was one great reason why the direct labours of Dr. Carey in preaching were so unsuccessful. — *Kandy, May* 9, 1846."

Dr. W. Knighton, well known as an educationist, was Principal of the Normal College in Colombo when Mr. Murdoch was in Kandy, he has been promoted to various spheres of public usefulness, and has never failed to lend the energy of his character and the grace of his literary accomplishments to the vindication of Mr. Stow's system. He has done much to gain for it merited recognition. His testimony is very decided.

"It is not without reason," he has said, "that I have declared the intellectual benefits of this method to be great, for I have tried it with various classes and races, and never found it to fail in exciting the mental powers to action and in strengthening them by exercise. In Manchester and London I have tried it with the children of the very poor, brought up amongst smoke and steam, amid hardship and want. In Ceylon and Calcutta, in the far East, I

have tried it with Buddhists, Mohammedans, Parsees or fire-worshippers, and lethargic Hindoos, the swarthy inhabitants of tropical lands, where ease and luxurious do-nothingness was the rule, active exercise the exception; and my experience goes to establish the fact that by no other method of which I am aware, or which I have seen in operation, can large numbers of children be induced to use their mental faculties so freely and so beneficially, or to enter willingly into so wholesome and healthy an intellectual competition with each other."

One of the least expected expositions of these principles comes from an Indian Brahmin. A highly educated native philanthropist, anxious to promote the social welfare of the degraded thousands around him, was arrested by the perusal of Mr. Stow's "Training System," and convinced of the soundness of its proposals, he resolved to establish a school to prove them by results. He succeeded, and in about nine months afterwards a meeting was held in a hitherto neglected Hindoo village, Jonye. The Honourable Mr. Bethune presided, and manifested the deepest interest in the proceedings. In the report, which was then read, an enlightened zeal was displayed which would have done no discredit to many of our best British seminaries. In referring to the effects of the system, it said:—"The chief object of the system is not merely to impart to youths moral and intellectual instructions, but moral and intellectual training. . . . It has been put into operation only for the last eight or nine months, and from

the manner of its working and the good which it has already done to the school in so short a period, as is observable in the discipline and improved appearance of the boys, it is not too much to expect that if the system were adopted and faithfully observed in all the schools in Bengal, the moral tone of the native society would be greatly changed for the better."

The Rev. Thomas B. Glanville, Wesleyan missionary in Bangalore, speaks of the effectiveness of the system in an interesting letter, dated August 3, 1853:—"The opportune and very acceptable arrival of Mr. Garthwaite has enabled us to introduce the training system into our native educational institution—a measure the benefits of which we already perceive. Although we cannot manufacture Christians by this or any other means, we feel assured that all the principles and most of the details of the system are admirably adapted to missionary educational purposes."

In the West Indies, in the East, in Ceylon, amid all classes of pupils, it proved acceptable and effective, while in some of the schools in England it was carried out with a freedom and fulness not realized in Scotland. The Marquis of Lansdowne, who, as Lord President of the Privy Council, was thoroughly cognizant of all that bore on elementary education in England, frankly said, "All the improvements in education that of late years have appeared in England worth mentioning, can be easily traced to the Glasgow Normal Seminary."

No student was ever trained by Mr. Stow, nor did ever master or tutor work under him, who did not respect and love him. The earnestness, the enthusiasm, the self-sacrificing devotedness of his life, won their admiration, while his courtesy and his personal interest shown in them all, invariably gained their affections. The relations of Mr. Stow to the students and his teachers in all parts of the country were gracefully exhibited in a meeting which was held in May 1851.

A few admirers in Glasgow had resolved to present him with some expression of their regard for him as a Christian friend, and of their estimate of his public labours as an educationist, but others, hearing of the proposal, claimed a share in it, and the result was that teachers in all parts of the country, and some in distant lands, sent such contributions that the testimonal, which was at first intended to be private, assumed a public shape. Two marble busts were prepared, one for the family, the other to be placed on a marble pedestal in the Normal College.

At this meeting an incident occurred, not only of much personal interest to Mr. Stow, but most significant, to others, of the influence which he was wielding over some of the best educationists of his time. H. Armstrong, Esq., Inspector of the Wesleyan Schools, came expressly from London to attend the meeting. Mr. Armstrong was not only beloved by the Scotch masters, but admired for the genius which often gave intense vividness to his thoughts and language. He had withdrawn from those gayeties

of the world to which his social position gave him access, that he might promote the cause of the Lord Jesus Christ by carrying the benefits of religious education to the homes of the poor. It was only after a slow and impartial examination that he adopted the training system as the best, because most Scriptural in principle, and the most adequate in educational detail. Benevolent in expression—brilliant in unexpected combinations of truth—and withal a humble Christian—he was welcomed to the meeting, and invited to preside.

The largest hall of the institution was crowded. In the course of his introductory remarks, the Chairman forcibly expressed the sentiments of those present when he said:—

"There was a duty, therefore, which they owed not only to themselves in giving expression to their own feelings, but they were placed in the responsible situation of bearing witness to the truth, for the guidance of those who shall come after them. He would not venture to forestall anything that might be spoken afterwards, but would only direct their thoughts to the fact that they were called here to-night to testify their estimation of a great work, which, by the grace of God, and he would say by the direct operation of the Spirit of God in the heart of the individual concerned, they had witnessed in its minute beginnings, but the results of which time itself would not fully disclose. All human testimony and human praise would be worth but little in the light of eternity; but still

there are some men whom we are bound to honour, because God has honoured them, and separated them from the mass of their fellows by placing them in prominent positions, as the representatives of some great principle, and the instruments of some great work—men living before their age, labouring not only without sympathy or any just appreciation, but borne down by an amount of toil of which the world at large knows but little, whilst their actions and motives have been misunderstood. He held it as a fixed principle, that no man had ever truly lived for the good of others, and had become a blessing to his species, since the Lord Jesus honoured humanity by clothing Himself with it, but by the denial of himself, taking up his cross and following his Master. He would further say, there is significancy in a name—the marble will crumble into dust, but the name may remain. Those honoured to bear it ought to feel responsible to hand it down to posterity, not only untarnished, but still associated with the high aims and character with which it is now identified, and for which it will be gratefully remembered by generations yet to come."

After an appropriate address had been read by Mr. Caughie, and given to Mr. Stow, the bust, resting on a beautifully-proportioned marble column, was uncovered and presented. The affectionate cordiality with which Mr. Stow was received must have been more welcome to him even than the gift. The likeness was admirable, and the finish of the whole reflected the greatest credit on the artistic

ability of the well-known sculptor, Mr. Handyside Ritchie, Edinburgh. The pedestal bore the following inscription:

DAVID STOW,
Author
Of "Moral School Training for Large Towns."
Founder
Of the Training System of Education,
and
Of the Glasgow Normal Seminary.
The First Established in Great Britain.
Presented by the Teachers Trained in the Institution.
1851.

A suitable reply was given by Mr. Stow, and addresses followed by the Rev. Dr. Buchanan, Rev. Robert Cunningham, Mr. Hislop, Mr. Keddie, editor of the *Scottish Guardian*, Mr. N. Stevenson, and others. Mr. Keddie, to whose able and enlightened advocacy of the training system, the friends of educational improvement are greatly indebted, took occasion to express his admiration of the remarkable union in Mr. Stow's mind of enthusiasm and constancy, as evinced in his writings, but still more in his daily personal labours as an educator for upwards of a quarter of a century; and also the cordial esteem for Mr. Stow's character, with which an acquaintance of many years had impressed him.

The meeting was interesting for its combination of educational opinion and experience with the enthusiasm of Christian philanthropy. Men not engaged in education, but toiling in various other spheres — according to their own conceptions of Christian usefulness—united in paying homage to

the indefatigable and resolute founder of the training system.

Homage was unexpectedly paid to his principles in a way which gratified Mr. Stow, while it greatly amused him. A prize of £20 was offered by the Educational Institute of Scotland for the "Best essay on the branches of education which ought to be embraced in a school curriculum; their adaptation respectively to form the character and develop the mental faculties, and the order in which they should be presented to the mind."

The subject thus happily placed before the teachers of the country, gave scope for philosophic exposition and minuteness of practical detail. When the essays were duly examined, it turned out that the successful competitor was the Rev. David Smith, one of the tutors in Mr. Stow's seminary, who was well-known to the profession, not only as a very accurate thinker and skilful philologist, but as an able advocate of Mr. Stow's principles. Aware of the dislike which many teachers cherished to the training system, he avoided all technical references to it, but skilfully inwrought its distinctive principles. Mr. Stow was honoured by the respect thus paid to his views through the talents and quiet humour of his friend. The essay, which was published in 1852 by the Educational Institute, reflects credit on their candour and judgment.

Another gratifying incident may be recorded. His educational publications had, without his knowledge, been placed in the section for such books in

the London Exhibition of 1862, and had a medal assigned them, bearing the inscription: "David Stow, Esq., for Merit of his works on Instruction."

This kind and well-deserved tribute was all the more welcome because unexpected; and, as so far a public recognition of his principles, it encouraged the hope which never altogether failed him, that "Moral Training" would ultimately find an established place in national measures for elementary education. But for himself earthly rewards had now a lessening value, his work was reaching its limit here; and he looked to the "inheritance that is incorruptible and undefiled, and that fadeth not away."

CHAPTER XVI.

Glimpses of his Inner Life—Early Interest in Missions and the Poor—His Marriage—Family Resolutions—Extracts from Letters—Illness and Death of Mrs. Stow—Letter from Dr. Chalmers.

Of Mr. Stow's inner life, glimpses only are given; no regular record or diary was kept by him, but enough has been preserved to show the piety and fervour of an enthusiastic yet lowly disciple. The quiet and observant thoughtfulness which marked his boyhood, appeared in his youth and manhood. When he became the unrestrained associate of his compeers in Glasgow, his sympathies drew him to those only who loved the Lord Jesus Christ; he sought their companionship, and loved it.

His efforts were directed to the guidance of young men like himself, surrounded by the temptations of a great city. Deeply interested in a Youth's Missionary Society, as early as 1816 he regards it as a mighty victory on the side of Christianity, that it has got possession of the hearts and affections of many of the youth of the land. "Nothing presented them," he said, "with so lively a picture of

the triumphs of the gospel as our rising children lending their assistance, and, by their example, shaming their brethren of riper years out of their indifference, lukewarmness, and jealousies."

Referring, in 1817, to the religious apathy of the town population, he writes, "What a field of missionary labour lies here. The wicked one is clothing his children with nearly as thick and impenetrable a veil as that of the African or Indian savage. May we not exclaim, even in the face of all our societies, and in the recollection of all the astonishing changes which have been accomplished through their influence, that our work is only at its commencement. Let us not think that anything has been done while anything remains to be accomplished, 'Forgetting the things that are behind, and reaching to those things that are before let us press forward.'"

Engaged at this time (1817) in distributing funds among the "aged poor," he is grieved by the "flaming appeals" made to the public for money for this avowed purpose, and suggested that the funds be privately secured. He thought it hurtful to the feelings of aged disciples to be thus aided. "Surely it would be much more consistent with that Christian charity, which delighteth to do good in secret, were our work carried on by some other mode less conspicuous, more permanent, and more to be depended on."

His active interest in the heathen at home does not make him forgetful of the heathen in distant lands. He corresponds with one or two mis-

sionaries, and labours to extend associations on their behalf.

His zeal is not the passing result of incidental appeal, it glows constantly, because dependent on a hidden life, controlled and fostered by that love which is shed through the heart by the Holy Spirit. It has the elements of endurance and activity, and the secret of his moral triumphs is in his fellowship with God.

In the privacy of domestic life, a beautiful character was gradually unfolded. He was, on the 12th March, 1822, united in marriage, in St. Mary's Church, Islington, to Miss Marion Freebairn, a young lady of decided piety, highly accomplished, and of great personal attraction.

Referring to this event, he says, "I pray God this union may be blessed to our mutual happiness in this world, and for advancing each other's fitness for that which is to come." "And may we ever feel it to be our duty as well as our interest to be His wholly in time and through all eternity, through Jesus Christ our Lord."

The birth of a son drew forth appropriate expressions of gratitude. "Oh may I and my dear partner in life be duly sensible of the very solemn obligations under which we are laid to bring up this our dedicated boy to the service of God, and as a follower of that blessed Saviour who has said respecting little children, 'Of such is the kingdom of heaven.' As he grows in days and years may he grow in grace, and in the knowledge of our God and Saviour.

But should God be pleased to call him off in the days of infancy or youth, may He take him to himself, to ripen in immortal glory.—*October 27th*, 1823."

When active inflammation of the lungs had nearly cut off their son, the pulse having almost ceased to beat, he writes, "May this threatened bereavement be the means of causing us to rest our hopes more on the Creator and less on the creature. Do Thou accept of our gratitude for this undeserved mercy, and of the renewed dedication which Marion and myself have now been enabled to make of ourselves and our little son to Thee and Thy service.—*January 13th*, 1825."

Possessing youth, personal attractions, and the smile of society, they both seek above all things the favour of God. How seldom do we find chastened thankfulness taking such lowly course as the following resolution expresses :—

"*January 14th, Sunday.*—As for me and my house, we will serve the Lord.

"This resolution is one which, in every age of the Church, the heads of each family belonging to the household of faith ought to form, and, when once made, ought frequently to renew. There are seasons when such dedications are more particularly required, as, either when visited by strong temptations from the influences of the world on our heart, or when some calamity either threatens or has actually overcome us. We have been visited with a fatherly

correction in the near prospect of the loss of our dear and only child, William. But a merciful and kind Father spared to us this object of our affections. May this prolongation of his life turn out for his own and our spiritual good, and for Thy glory, O thou God and Saviour.

"Assist us, thine unworthy servants, in making an entire surrender of ourselves and our little one to Thy service, and be pleased to afford us that grace and strength in the future period of our lives without which we most certainly will fail in its performance, but with which we shall come off more than conquerors, through Christ who loved us.

"1. We resolve, in Christ's strength, and with his blessing, to renounce the world as our chief good, and to feel and act as those who seek a heavenly home.

"2. We give up our dear boy to Thee and Thy service, and desire that, in whatever way (if spared) Thou mayest be pleased to dispose of him in this world, he may be one of Thy chosen people, advance Thy glory here, and be permitted to enjoy Thee in Thy kingdom through an endless eternity.

"3. May the present affliction, though not joyous but grievous, work out in us the peaceable fruits of righteousness, and may we experience, with the Psalmist, Thy love, and be able to say, 'Before afflicted we went astray, but now have we learned to keep Thy law.' Accept, O Lord, of this dedication, and grant us the grace of Thy Holy Spirit, through our Lord and Saviour Jesus Christ."

The elements of a truly happy, because truly Christian, home are in the young merchant's dwelling. Seldom has household more closely approached the description, "A Christian home should be heaven begun on earth, the happy abode of warm and loving hearts, thinking, working, and sorrowing together—all melted down by grace, and uniting together in love."

His correspondence shows how continuously, amid all his engagements, his thoughts turned to Christ. A few extracts from his letters to Mrs. Stow reveal his habitual turning to the Lord :—

"*March* 15, 1823.—We are oftentimes ignorant of what is good for us ; but, should it be the will of God, it is my prayer that, through another year, we may be spared together to show forth His glory in the world, and to be made more and more fitted for the enjoyment of the saints above, whenever He may think fit to call us home ; but, as you justly observed, let us be prepared for all the trials that may be awaiting us." After referring to the danger of home-idolatry, he adds, "Our duty, however, clearly is to pray earnestly and study to have God, and Christ, and heaven more and more prominent in our esteem—in fact, constantly and truly to see that these hold *the chief place*, and then, so far from mutual love drawing us back, it will only accelerate our movements, hand in hand, to the heavenly country.

"In no place does worldly wisdom show itself to my observation so much in perfection as in . . . .

Business, business appears to be the morning and evening song. Oh that we could always feel equally alive about the one thing needful, and that better portion which can never be taken from us.

"We say in answer to the command, 'Work out your own salvation,' What can we do? But if we consult the Bible, we shall find that if we exert all our *present* powers for this object, *strength*, *light*, LIFE, and *liberty* will be granted to us. At present the natural man sees not this, and I fear, too, many see it not, because they *will* not, till engulfed in the abysses of despair. May you and I, and our dear boy, and all with whom we are connected, be ever kept in the fear of God, trusting to our Saviour's love and merit, and the promised influence of the Holy Spirit.—*February 6th*, 1826."

"In the first place, let us feel grateful for our own health and the health of our little ones; and, in the second, let us be grateful for the degree of light we have received. Earnestly let us pray that it may not be hid under a bushel, but that, as on a candlestick, it may give light to all in the house. Our conduct (if we be spared), will very soon be narrowly watched by our children and imitated; and although we are strictly moral, let us inquire if we are, in conversation, sufficiently spiritual; for should our family conversation, in future, savour little or nothing of Christ, how do we know but that the best blessing may be withheld from our dear offspring, and, like Eli's sons, they may be cast away. Oh, how could we bear

an eternal separation from any that on earth we tenderly loved! Yet as separation must sooner or later take place, let us lay up a good foundation against the time to come, and lay hold on eternal life.—24th *September*, 1826."

"What is this world but a shadow? It is soon gone. God grant that when He who, I trust, is *our life* appears, we may also appear with Him in glory. May the Lord enable us to discharge our duty to our children, and may His grace be early imparted to their souls, so that whether in life or in death they may be Christ's.—*February* 11, 1828."

"*March* 1, 1829.

"May you and I examine ourselves, and inquire, is there any idol in our hearts, or anything that either exists or is likely to become one, and shut out God from us as a superior object of love? Perhaps with neither of us is wealth or vain-glory the reigning idol. I sincerely trust that nothing truly stands so high in our regards as God. Then has He no rival? do we answer, no? but is there no want of faith on our part? is there no clinging to the creature? is there nothing, or rather no *ones* that distract and draw off our attention and supreme regard from Him who claims as His undoubted right the whole heart? I believe we must, at all events I must, plead guilty. Oh, let us therefore humble ourselves under the mighty hand of God, praying that we may receive the sanctified use of every affliction, and of the present one in particular, that

we may be enabled to see clearly His hand, and by what an uncertain tenure we hold all our comforts, and that we may be inclined to say, 'It is the Lord; let him do what seemeth unto him good.' Let us also pray, that if agreeable to His will, our dear boy may be raised up, and preserved to us, and particularly, that we may be enabled with all diligence and *faith* to bring up our family as God's children, so that whether we or they go hence first, all of us may meet around the throne of the Lamb, clothed with white robes of His righteousness, and palms of victory in our hands. 'Unto him that redeemed us, and washed us in his blood, to him be glory for ever and for ever.' And should this affliction be removed, God grant that we may not return again to folly.

"May our will be lost in that of God's, for we may rest assured that His will and way *is* the best, and must be the best for us."

"London, *4th October*, 1829.

"These are melancholy tidings of poor Mr. ——'s death. How loose our hold ought to be of all earthly enjoyment and possessions. We are certainly permitted, it is also enjoined, to rejoice with each other, and in one another's society, and in the love of our children; but I suspect that the danger lies not in the enjoyment of the gift so much as in *resting there satisfied*, without habitually looking upwards to Him who provides all, and with whom are the issues of life. Were this the constant frame

of our minds, how much nobler and more intense would be the enjoyment of even earthly things, for then we should more fully possess what worldlings never know—the light of God's reconciled countenance."

During the years which these brief extracts cover, his cup of home blessings was full to overflowing. The trials by which he was tested were such as mark the ordinary history of almost every household; but they appear to have been used graciously by the Spirit of God to prepare him for an otherwise overwhelming affliction, which was slowly coming up from the depths of the hidden future. Its shadows saddened him. Not long before it, he wrote to Mrs. Stow, as with prophetic significance:—

"May grace be given to keep every object on earth in subordination to Him in whom we live, and who for us died. Let us pray not only for ourselves, but for our dear children, that they may with us be the subjects of grace, and at last join the assembly eternally before the throne. Here we have no continuing city. May our hopes and our longings be towards the heavenly Jerusalem.—*January* 26, 1831."

Love the purest and the most exquisitely tender often suffers the most. Its very susceptibility, the source of its highest enjoyments, becomes the instrument of its keenest anguish. It was so with Mr. Stow. His companion, in every respect like-minded with himself, looked to him and leaned on

his counsel and his love; and his heart so clung to her that he frequently sought the regulating and elevating power of God's love that, mingling with theirs, it might be truly exalted, and harmonize with the will of their heavenly Father. His safety lay in this dependence, for highest earthly happiness can be found only in sanctified home sympathies,

A happy family circle rising around them constitutes new links, binding their hearts to the world, and giving to their life a deeper interest and importance. But a dark cloud gathers heavily, and the light of the divine favour is seemingly lost in the gloom of a mysterious dispensation. Mrs. Stow, the centre of the affections of that happy household, is struggling with a malignant fever; all that human love can devise fails to arrest its progress; a mute agony prevails, lessened in mercy as lucid intervals reveal the firmness of her faith, and the intensity of her love to her Saviour. She entered her rest on 30th July, 1831. The children are deprived of that best of all earthly blessings, a Christian mother, and the husband is overborne with a desolateness which only such a spirit as his can know.

This affliction pressed on him with such weight as to unfit him for a year for his ordinary Sabbath-school and other labours. His private notes show an anguish which cannot be laid bare. Yet the sufficiency of God's grace he fully proved; the fulfilment of promises became a source of strength, and he was enabled to prosecute anew the works of

faith, to which he had hitherto dedicated his resources. The bitter tears of bereaved affection had brightened the eye of faith, and with renewed hope he looked into the unseen and eternal.

Dr. Chalmers, not forgetful of his friend, sent him the following characteristic letter of condolence :—

"EDINBURGH, *August* 6, 1831.

"MY DEAR SIR,—I have heard of the heavy distress and dispensation wherewith you have been visited by a letter from Mr. Wilson. I had heard of it before from Mr. Collins, and I need not say how much I felt on the melancholy tidings, or how deeply I sympathise with yourself in the bereavement which it has pleased God to bring upon you. It is a part of His spiritual husbandry with his best-loved children. He purges (prunes them), that they might bring forth more fruit (John xv. 2), cutting or severing away from them the dearest earthly objects of their affection, that the desires, and longings, and love of their heart may afterwards take a wholesome upward direction to Himself, and a wholesome forward direction to the things of faith and eternity.

"And what a mighty alleviation to the stroke that you have the well-grounded hope of her being there in blessedness before you. We all know her decided and practical Christianity, her work and labour of love, her affection to the cause of the Saviour—her efforts to promote that cause within the sphere of her influence. These are not her claims to Heaven, but they are the evidences of her

meetness for the place of holy and happy existence in the service of God; and I know not a more powerful subsidiary influence on the side of practical Christianity, or one that in your present circumstances should tell with greater effect on your own purposes and feelings, than that which is comprised in the direction of the apostle, when he bids us be followers of them who through faith and patience are now inheriting the promises.

"Be not swallowed up of overmuch sorrow, and sorrow not even as others which have no hope.

"Give my kindest regards to Mr. and Mrs. Wilson, as also those of Mrs. Chalmers, who joins me in every feeling of affectionate condolence with yourself.—I am, my dear Sir, yours, with deepest sympathy and regard,

"THOMAS CHALMERS."

"Oh, make me thine," he writes, "and may I live only in Thy service, and for Thy glory.—*November* 23, 1831."

"Gracious Lord, fill me now entirely with Thyself, mould me to Thine image, strengthen me for the performance of duty; stand by me, O God, else I fall; may my four beloved children that are left be dear in Thy sight; may they be Thine in time and through eternity; and to them, O Lord, may I be faithful; pardon my great deficiencies, and all my sins; show me, O Lord, how to walk, and bring me in Thy good time to Thyself, through Jesus Christ, our Lord."

Year after year shows the same calmness of dependence, and the same undeviating devotedness.

Writing on 17th May, 1838, he says, "I have this day completed my fifty-fifth year. Through many dangers and snares I have been carried. I have many sins to confess; O may they be forgiven, and may my life, whether long or short, be more spiritual."

After reviewing his bereavements, and examining himself, he exclaims: "O what hath the Lord wrought out for me—great afflictions, great comfort, great peace. The Lord hath declared in His Word I will bring you out of troubles. What a word is that *bring*. He cannot "bring" without being present with His people, without going with them. O my soul, what is it to have thy God with thee.—*July* 30, 1838."

CHAPTER XVI.

Glimpses of his Inner Life Continued—Effect of Trials—His Second Marriage and Early Bereavement—Interest in the Spiritual Welfare of his Children—Faithful Letters, on a Birthday, on Looking to Christ, on Ejaculatory Prayer—Illness of his Eldest Son—Daily Letters to him, on Passages of Scripture, and on Different Aspects and Duties of Christian Life—The Son's Happy Death—The Father's Consolation.

WHILE the discipline of sorrow sometimes drives the mere merchant to more eager transactions, and the ardent student to intenser thought, it ultimately frees the true Christian from the more absorbing cares of life, and gives him a deeper delight in his Master's service. "Fiery trials make golden Christians," and "Sanctified afflictions are spiritual promotion." This was pre-eminently Mr. Stow's experience: adversity became the source of spiritual prosperity, and his labours of love abounded.

For nearly ten years he pursues his course without any event of special interest apart from those public labours which have been already described, until, in 1841, he was united by a happy marriage to Miss Elizabeth MacArthur, a lady well known for her prudence, Christian devotedness, and suitableness

for this new companionship. A few years of happy intercourse end in another distressful bereavement. Mrs. Stow died on May 24, 1847. An experienced disciple, full of confidence in the merits of her Saviour, she passed peacefully away, in the hope of a blessed immortality.

By this renewed affliction Mr. Stow was led to know more of the Word of God, of himself, of the sufficiency of Divine grace, and of that "love that passeth knowledge." By the light of the furnace, he, like Luther, found hitherto undiscovered meaning in many of the Psalms, and in other portions of Scripture.

In no part of his correspondence is the faithfulness of the Christian more distinct than in a department of duty too often sadly neglected, either from excessive delicacy, or from a tendency to procrastinate, or from both—that of parental dealing with our children, in the hope of guiding them to Christ, or with a view to strengthening their faith.

Writing to one of them on a birthday, he says: "You are this day thirteen years old. Many are the dangers from which you have been preserved; and from sicknesses which might have proved fatal have you been restored to health.

"A birthday is a solemn memento that time is fast fleeting on, and that eternity draws nigh. How near death may be to you, is only known to Him who knows all things, past, present, and future. At all events, it is high time now for you seriously to inquire of yourself, and in the presence of God, on

your knees: 'Am I, or am I not, a child of God? Do I love Christ? Do I hate sin? Am I really desirous, and do I strive, to become better and better? Do I depend for success on my own strength, or do I depend on the fulness which is in Christ?' Remember, my dear, that unless you are born again, you cannot enter into the kingdom of Heaven. Pray, therefore, for a new heart, for the sake of Christ Jesus, who died on the cross for you. For the sake of your dear mother, who has gone before you—for the sake of your own soul's eternal welfare—do not omit this important, momentous duty. Remember, every year you put off the consideration of salvation, the more difficult will it be to return to God.

"After the conversation we have had this day, and the prayers we have addressed to the throne of grace together, I trust I need not enter more fully on the subject. May our blessed God grant you His grace, and that you may be happy and useful so long as He is pleased to preserve you in this world! That we may meet before the throne in fullest joy when we come to die, is the sincere prayer of your affectionate father."—12th *September*, 1835.

At another time he writes: "Be assured there is no true resting-place or happiness out of Christ; and when we are commanded 'not to love the world, or the things of the world,' it is at the same time he is presenting us with a better—an inheritance in heaven, instead of an unsatisfying *small*

portion in this life. It is a crown of *laurel*, that fadeth, we are required to give up, for a crown of glory, which fadeth not away."

Writing to another, he said: "Grace is a plant of Divine origin, and *it grows;* it does not stand still. Therefore pray, and strive, and seek, till you find all that you desire and need. There is nothing that could refresh me so much as to see my children walking in the truth. If ye seek ye shall find. They that seek me early shall find me."—24*th February*, 1839.

"Remember one thing, that, having Christ, you possess all things; and without Him you have nothing. See that you three unite in prayer together for a new heart and saving faith."—31*st December*, 1840.

"The highest and fondest hopes I have, however, are, that you be a child of God, an 'heir of God,' a 'joint heir with Christ;' that you may seek and obtain mercy, and live above the world while you live in the world, and grow in grace as you grow in years. We know not what a day or an hour may bring forth; but if Christ's righteousness is your plea, all will be well; things present and things to come—all will be yours, if ye are Christ's."—5*th July*, 1842.

"O, to be honoured to win souls to Christ! always keeping in mind that it is not by might, nor by power, but by the Spirit. A humble view of ourselves lies at the basis of all improvement in ourselves, and of usefulness to others."—13*th August*, 1845.

"We are permitted to take refreshment by the way, but 'this is not our rest.' Let us see God in everything, and acknowledge Him in all our ways. To have Christ as our portion, and to be *in* Him, is to have all worth the having."—11*th December*, 1850.

He often referred to the propriety and the benefits of ejaculatory prayer. "No Christian," he was accustomed to say to his children, "should be content with morning and evening prayer." He could not understand how the Christian life could be kept up without frequent breathings of prayer, be the occupation during the day what it might. "I hope," he said directly in one of his letters, "you study to cultivate a habit of prayer. I doubt not you engage in it morning and evening; but what I mean is, do you cultivate ejaculatory prayer—short frequent breathings after God—recognising God in all your ways, and making Him, as it were, present with you during the day?"

He recommended to them the habit of turning a passage of the Bible into prayer. After having read a suitable portion, he thought it profitable to make it the subject or the substance of prayer.

Happy in the tenderly reciprocated affections of his children, he clung to them with increasing tenacity as years advanced. To him home was ever a sanctuary, in which he found refuge from the disappointments and cares of life. But the very tenderness of intertwining sympathy, chastened by past sorrows, made him all the more susceptible of anxiety as to their temporal and spiritual welfare.

The winds which had already beaten on his spirit made him hold the faster the loved ones left to him.

After a few years of hopefulness and sunshine, trials of almost overwhelming weight pressed upon him.

His eldest son, William, who had distinguished himself as a student, first in the Glasgow University, and subsequently in Cambridge, who united to high talents great weight of character, and an almost irresistible winsomeness of manner, was led to devote himself to the ministry of the Lord Jesus Christ. After serving from 1847 to 1851, first as curate, then as incumbent, in English parishes, he was presented by the then Lord Chancellor, through the kindness of the Marquis of Lansdowne, to the vicarage of Avebury, Wilts, in 1851. During the first years of his ministry he laboured with surpassing energy, in season and out of season. Young and old, rich and poor, were alike his care. Early dedicated to the Lord by his parents, and through life a son of many prayers, he was fulfilling every hope by his pastoral faithfulness and ability. The heart of the Christian father bounded with inexpressible thankfulness to God when he found his son fearless in preaching Christ and Him crucified as the way of the sinner's salvation.

Although possessing a naturally vigorous constitution, the young pastor could not long bear the strain to which he was subjecting himself: his strength began to yield to the fervency of his spirit;

and a severe illness, in 1850, completely unfitted him for duty. His weakness and seclusion from labour awakened many anxieties; but the father hopefully anticipated the best results from change of air and rest. He rallied partially, and was able to give some proof of his ministry; but his career was already nearing its close. Mr. Stow's correspondence with his son, when he was constrained to be absent from him at times during the last few months of his illness, shows some of the finest qualities of the Christian character. The letters, written daily, are models of what an invalid disciple should receive: short, direct, cheerful, sensitively perceptive, and constantly leading the heart to the love of God in Christ. A limited selection is all that can be made of a series which might be given in full for the comfort and guidance of Christians on their deathbed.

"*Friday morning, February* 27, 1852.—I take up my pen to have a little interchange of thought with one whom I love, I trust, as my own soul, and with whom, when time shall be no more, I hope to spend an eternity above, with Christ, and His angels, and His redeemed ones, including very many near and dear relatives who have passed into glory, and are before the throne, as also many more who shall follow, having washed their robes, and made them white in the blood of the Lamb.

"Instead of following, at present, one particular train of thought, allow me to ask if there is any

point on which you wish to talk or correspond; such as, for example, Are we enabled, by God's grace, to *cast* all the burden of our care upon Him, *knowing* that He careth for us?

"Are we approaching to the Christian attainment of being 'careful for nothing,' but *in everything*, by prayer and supplication, making our requests known unto God?'

"Does the Spirit witness with our spirit, in one or other of the avenues of grace, that we are indeed the children of God, and 'heirs of the kingdom?'

"Are we satisfied that on Him all our iniquities were laid? That is a glorious and soul-satisfying truth, as old Mr. Falconer of Glasgow used to say.

"No truth appears more certain than this, that the health of the strongest, as well as the weakest, is most entirely in God's hand; and yet, knowing that, I must confess that I do not habitually realise and experience its truth; else, why so readily disturbed? Why so anxious? Why so unable to cast *my* burden on the Lord, who has promised to *sustain* me? . . . .

"Allow me to remind you of our conversations sometimes in reference to prayer and our desires toward God, that they are not so much attainments as desires and expectations, and are expressed in Scripture by 'waiting,' 'longing,' 'seeking,' 'desires of the heart,' 'panting,' 'rejoicing in hope,' 'patiently waiting,' 'being instant in prayer,' &c. Many of these indicate rather a hope of future than imme-

diate possession; or, at least, that little more is possessed now than what is presented by an *earnest* HOPE.

"May the Lord grant you the desire of your heart to serve Him as He willeth you to do, in time and through all eternity.—I am, ever your affectionate father."

In reply to a question by the invalid as to the refining of silver, Mr. Stow, when himself suffering from serious illness, at once pencilled the following brief note:—

"I rather think that, except a short explanation of *how silver is refined*, there is no regular treatise on the text, '*I will refine* thee as silver is refined.'

"1. The dross which is mixed with the silver first rises to the top, and is removed by the refiner. 2. Then a little of the heavier dross rises, which is also removed by the same watchful and careful hand. 3. Again some more dross rises, as before, by the heat of the furnace. The *silver*, however, is most carefully preserved in the *crucible*, and the refiner, looking into it, beholds on the surface of the silver his face reflected as in a mirror. We, as it were, if so purified, reflect the glory of Christ. This, however, can only be comparatively imperfect in the present state, whilst the dross is being removed. O, may the great Refiner preserve in us that pure substance which He may have implanted in our souls!

"Amidst many and continued mercies, I have had

what may be termed 'much affliction;' but 'the peaceable fruits of righteousness' I find to be but small indeed. May you come out, if the Lord will, from your present affliction, like gold seven times tried, and fit for the Master's use. O, who can measure an eternity of bliss with Christ our God and Elder Brother, and his ransomed, pardoned, and sanctified ones!"

After a visit, which was reluctantly ended, owing to Mr. Stow's own illness, he resumed his daily note-writing.

"GLASGOW, *7th March*, 1852.

"By John's note you would learn that we arrived safely last night, at eleven minutes before ten o'clock, at the station here. I was, of course, much fatigued, but have not suffered in consequence.

"We were glad to learn last night that you had a pretty good night after we left, and that otherwise you were fully as well. The Lord's name be praised.

"According to your wish, I would now commence my daily note to you, which must be longer or shorter, and more or less minute, according to circumstances, and as God may enable me. They must be, however, without much form or arrangement, free and easy, as from one pilgrim Zionward to another; but, I trust, with some profit to my own soul as well as to yours—extracting *honey* from some or many of the flowers to be found in the gospel of John—'honey out of the Rock'—from the Rock, Christ. May the Lord grant that our eyes, our understand-

ings, and affections, may be so exercised as that faith may be established and increased, and, above all, that love may be strengthened towards Him who hath so sympathisingly said, 'Peace I leave with you; *my* peace *I give* unto you!' May you rest for time and eternity on His blood, and righteousness, and glorious intercession; and may your adoring confidence be in your condescending Elder Brother, who now sits upon the throne, dispensing grace and strength to every humble suppliant!

"I promised that our communications should not be in the form of exposition, but rather a glance at the truths—a small taste of those 'living streams' which flow through every part of the Divine Word. I shall glance only at the first verse of John's gospel. '*In*,' from *all eternity*, not merely *from* 'the beginning, was the Word, and the *Word* was with God, and the Word (glorious truth for weak humanity!) was God.' Here we have substantial assistance to our faith. Let us humbly and prayerfully exercise it. The Word, God, was made flesh, and is, in truth, the word of salvation. Your own mind will suggest for the present other truths."

"GLASGOW, 8*th March*, 1852.

"We are all thankful that God, in His providence, has enabled Dr. Williams, on Saturday last, to say of you, 'certainly stronger and better.'

. . . . "It is surely *gospel*, that all Scripture, all types, all sacrifices, end in and refer to Christ, our beloved High Priest—that He is 'the Word'—

that the Word was made flesh, and dwelt among us —and that we look for and rest in Him, shall dwell with Him for ever, beholding His glory, and being satisfied with His likeness, seeing Him as He is. This Word of salvation sent is surely gospel to every returning, longing, waiting sinner—*to you, William, and to me* — this 'Word,' *full* of grace and truth. 'He that cometh unto me I shall in nowise cast out.' Such a saying from 'the chief of ten thousand' must be 'truth' as it is 'grace.'

"One word as to Ryle's tracts. I know you distributed *one*—'Do you pray?'—to each of your parishioners two months ago. I think that by sending a tract now and again, you will show your interest in them, and be, by God's blessing, preaching to them in a useful manner; and should you, a couple of months hence, be so strengthened as to write and print what would simply fill one page of a tract-leaf, sent from a sick-bed, God may bless such to the salvation of some souls. . . . A fly-leaf, like this, would be quite sufficient, indeed, better than anything long.

"May the God of peace be with you, and bless you in time and through all eternity."

"GLASGOW, *March* 9, 1852.

"We are glad to learn from S——'s letter, this moment delivered, that you continue to improve. It is all of God. In His hands are all our ways.

"When you write, I do not expect more than one page of note-paper; if more suitable, a simple

envelope. Do not fatigue yourself in the slightest degree.

"I shall note one or two points in the first chapter of John's gospel. Particulars you can fill up quietly in your own meditations.

"Verse 7.—'The light.' Christ, *the* only true light to guide us from earth to heaven, from the darkness of sin to the *light* of holiness, whereby we are fitted for heaven and the presence of God.

"Verses 10, 11.—He who made the world, and came to save the men of the world, was rejected by them: they saw not the Light, being blind. May we *see* and walk in the Light, and *rejoice* in the Light. By faith may we indeed become sons of God—*Heavenly*, not *earthly royalty.*

"Verse 16.—May our emptiness be supplied by His fulness.

"Verse 29.—'Lamb of God, who taketh away the sin of the world,'—our sin, even though deep as crimson.

"Verse 27.—If John thus expresses himself, well may we; and yet He condescendeth to call us 'brethren,' 'heirs' with Him.

"Verse 33.—May your dear children, and all of us, be indeed baptized with the Holy Ghost, and *sealed* and *sanctified.*

"Verse 48. — We have here the omniscience of our blessed Saviour—at once God and man—knowing us and all our ways, able to hear and answer all our prayers, and willing to give us grace, more and more, heavenly treasures—a crown of glory that fadeth not away.

"May we all be children of Light—walking in the Light, united to the Light! and then we shall have Light in full radiance, full of glory; the Lamb shall lead us to living fountains of water, and wipe all tears from our eyes. O, how many of those near and dear to us have already washed their robes, and made them white in the blood of the Lamb! *This* is not our rest; but there is a rest for the people of God; and the Light now shines upon us from his Word and Spirit, and around us by His providence.

"I have been several times interrupted while writing even this short note, so that it is a most disjointed affair." . . .

"GLASGOW, 11*th March*, 1852.

"May dear little Charles George, who has this day been baptized in the name of the Father, Son, and Holy Ghost, be indeed baptized with the Holy Ghost, as an heir of glory, and a joint heir with Christ. We all unite in prayer that both he, his sister and brother, and father and mother, may all alike be participators of the crown of life which the righteous Judge shall give at that day when 'He maketh up his jewels.' O, may none of us, or our dear friends and relatives, be wanting on that great and glorious day!

"Our next chapter (John ii.), applicable to all, is particularly so on the present occasion. 'The wind bloweth where it listeth;' we see it not—we know it only by its effects. May its effects be early visible in your dear young son. Silent, yet sure,

may the Spirit work, to keep him from a world lying in iniquity, and lead him in the way everlasting.

"Verse 12.—We can have no conception of heavenly things but through earthly things, and words embodying earthly ideas. Paul could not tell what he had seen when caught up into the third heavens. What we know not now, however, we shall know hereafter. We shall then have the language of paradise. For *there* shall be what 'eye hath not seen, nor ear heard, neither have entered into the heart of man to conceive.'

"Verses 14, 15.—It is evident that the brazen serpent must have been so placed in the camp of Israel, as that every individual, in health, or sickness and lying on their couch, must have been able to see and look at it, so as to be without excuse should they refuse the easy task of simply looking. Is not Christ so presented by every sinner sensible of being stung with sin, and needing to be cured? 'Look unto me *all* ye *ends* of the earth, and be saved.' We need no other warrant but simply *to look, believingly*, hoping—and pardon and life are ours, without money and without price. This is so gracious as to challenge our belief. But we have nothing to give: all is of grace." . . . .

GLASGOW, 12*th March*, 1852.

"St. John iii.—It is a striking fact that, as God cannot make any *thing* imperfect, He created us at first perfect, after His own image; and that ac-

cordingly, the new birth must be perfect. Although, in His inscrutable purpose, man, left to his own will, was permitted to fall, yet the new birth being *in Christ*, we *cannot* fall. This is a glorious truth, and ought to inspire us with far more confidence, and joy and peace, than we possess.

"*I speak for myself.* The new birth is proved to exist in the soul, *however feebly*, by movements and actions, as in the body life is proved by some activity. The seeking, waiting, longing, desiring, must be in life, must have been born again, must be spiritually alive. I have often no other hope, or confidence, or joy, than this. This, however, is to the soul an anchor; and, blessed be God, 'it is sure.' Verse 6.—We were born of the flesh. These things prove that we, if thus seeking, longing, &c., are born of the Spirit, and there is therefore a witness with our spirits that we are children of God. Verse 19.—Light has come into the world. We can only receive light by opening our eyes and looking at the *light*, reflected as it is from every page nearly of the Holy Scripture. Verse 26.—Is it not cheering that our great High Priest and sympathising Elder Brother baptizeth? He is 'above all.' Verse 31.—All power is given to Him in heaven and in earth. Verse 35.—The Father hath given *all* things into His hand. To Him every knee shall bow. How completely do these ideas sink all earthly things—all temporary objects—into the shade!

"Verse 36.—'He that believeth on the Son *hath* everlasting life.' *Hath* it—now—EVERLASTING; and

none shall be able to pluck them out of His Father's hand. We really have only to look into the Scripture—the Word—to see and believe; we have only to ascertain that *we desire,* in order to prove that we are under the influence of the Holy Spirit—in fact, that we are drawn by God. WHOSOEVER cometh unto Him, He will in nowise cast out. He that seeketh findeth. We love those that are travelling Zionward. We love the brethren for the Elder Brother's sake. . . . . Ever your affectionate father."

It is only in exceptionally appropriate instances he refers to sermons in his letters. These notes were continued daily, until, on the 30th of March, he finished the reading of the Gospel of St. John. In every one of them something suitable for the invalid is inserted.

In April he writes on such passages as he may have selected for family worship.

"GLASGOW, *April 3rd,* 1852.

. . . . "I shall simply glance at what we have been last reading in the family—Matthew, xxiii. 23. The plainness and faithfulness of speech manifested by Christ in this passage are remarkable. Perhaps the ministers of Christ may not be warranted to speak quite so plainly or boldly to an ordinary congregation. But are they not generally too soft and delicate in reproving sin? for, whatever the world may think, they are authoritatively ambassadors for

Christ, and must render an account. How often do they, after speaking a little plainly—not directly, but in the *third person*—end with the oily qualification, 'But I hope better things of you, though I thus speak.'

"Verse 31.—If the sins of fathers are sometimes visited upon the children unto the third and fourth generation, it is a consolation to know that in the same channel do blessings flow.

"Verse 37.—I need say nothing here on the beautiful union of human sympathy and divine omniscience, incomprehensible as this union is by finite capacity, like that of our own soul and body.

"Verses 42–44.—'Watch therefore; be ye also ready.' These are good and wise admonitions, whether as regards our Lord's coming or our own death. This life is indeed a dream, but in the light of eternity a grand reality. As we have often said together—'The way to prepare best for time is to prepare for eternity.' 'O, eternity's too short to utter all Thy praise.'"

"Chapter xxiv.—In this chapter we have the somewhat apparent mixture of the prophecy of Christ's coming to the final judgment, with that of His coming at the destruction of Jerusalem. Both seem to be alluded to. Most certainly great tribulations took place before the destruction of Jerusalem, and as certainly mighty revolutions and distresses shall take place before His final appearing.

"Verse 14.—And this gospel of the kingdom shall be first preached in all the nations 'for a wit-

ness, and then shall the end come.' I trust we shall all see this, if not on earth, at least from on high."

In the course of his correspondence with his son, as if ever anxious to make the best use of time, he seldom introduces any reference to what was passing in the world, or even in the Church; nor does he allude to any of the ordinary occurrences of daily life, unless he can give them *naturally* a turn that may be profitable to, possibly, a dying son. In the correspondence there is barely an allusion to any of those educational engagements which possessed for himself such absorbing interest. When he did introduce other than family matters, they had a practical bearing on the experiences or wants of the invalid. He was a calm, skilful, and, withal, most gentle guide—helping the pilgrim to overcome all difficulties as they met him: there was no waste of time or strength by this judicious master-builder; and the commonest incidents were turned to practical effect in ministering to the soul. One of those examples of careful adjustment of correspondence to the wants of his son may suffice.

"GLASGOW, *4th April*, 1852.

"I shall give your regards and sympathy to Mr. Fraser when I meet or write him. I saw Mr. —— yesterday, who had been at Paisley, and saw Mr. Fraser's brother. He had passed the period when a turn was expected, and was thus so far better; but some swelling on the side of the head had appeared,

which renders him still in a precarious state. In answer to a note of mine last week, after the elder brother's sudden death, the Rev. Mr. Fraser writes, 'We must bear in mind, that *every element* in every trial has its appointed work, and that *all* things work *together* for *good* to them that love God.' My own experience in this trial has been a fuller turning to some of the great doctrines connected with the character of God, that before had but comparatively little thought given to them — as His eternity, unchangeableness, omnipotence, and infinite wisdom, in their relation to His ordaining whatsoever comes to pass."

These sweep away the torturing *Ifs*—(If I had done this; if that had been avoided)—that scorch and scathe a man's spirit, and they lead to a more implicit reliance on God as our reconciled Father, in Christ Jesus.

"There is no doubt we are all too apt to torture ourselves with '*Ifs*' and regrets as to things all of which have formed links in the chain of past and future circumstances. Dr. Chalmers once said in a sermon, we may meet a man in the street (by chance, as it were), and this may alter the whole course of our future life. Our times are in God's hand. May the Lord grant us faith, confidence, humility, and love, of all the graces best.

"Dr. Miller is still poorly, at Clifton. Dr. Buchanan preached for him this forenoon a very excellent, clear, and distinct sermon, from the text, 1 Cor. vii. 29, 'The time is short.' He applied it chiefly to

the young; he showed the folly of putting off the act of faith on any consideration of threescore years and ten, or fourscore years, in prospect, or because the act of faith may be accomplished in a day, or an hour, or a moment, which secures our inheritance; therefore it may be put off indefinitely. Although Christ knocked and offered His finished righteousness and atoning blood to-morrow, they would find themselves less able to close with this offer than to-day; and next year, less able than in the present. He would rather urge, not merely on the sinner unconverted, but on the converted man, the high importance of the work of sanctification as a work of *progressive attainment.* He illustrated this by the case of Paul, and of the thief on the cross; the former progressing in the Christian life as he had opportunity, until he could say, 'I have fought a good fight, I have finished my course, I have kept the faith;' the latter, the thief, although unquestionably saved, had no such opportunity. . . . . Dr. Miller has sent us a pastoral letter, which is to be read to the congregation this afternoon."

To give variety to his notes, and at the same time evidently to bring with gentle *directness* before his dying son such considerations and lessons as might be profitable to him, he turns to the book of Job. No one can read his short expositions without observing the vividness with which he individualises character, and the wisdom with which he introduces what a soul passing away might be supposed to

require. His son indicated a desire to turn to this book, and the active and loving mind of the parent at once profitably meets that wish.

"GLASGOW, *April* 5, 1852.

"Suppose we glance at a few points in the book of Job, that being one to which you would like to turn our attention."

He briefly notices the necessity of making allowance for circumstances and constitutional temperament in estimating character; and, alluding to the place Satan holds in relation to man, he adds, "We must not attempt to be wise above what is written."

"Whilst all mankind are born in sin, and therefore prone to sin—in other words, are all *selfish* and *forgetful* of God—how varied are the exhibitions of those sins and that selfishness, and how *completely* every individual, whether in a state of grace or not, exhibits his natural disposition. Grace turns the current from self to God, to His will; but still natural dispositions appear, or rather constitutional tendencies, which are in themselves not sinful."

He, on more than one occasion, recommended his son to send little books to the children in the Sabbath-schools of Avebury, and one of "Ryle's tracts" to each family in the parish, that from himself passages of salvation might reach them. Turning to the trials of Job, he closes with these references to the statement: "In all this Job sinned not, nor charged God foolishly."

"By this last statement I understand that no distinct *overt act* of rebellion was manifested by the patient Job. He did not charge God foolishly; he had no '*ifs*;' he patiently submitted.

"Whatever, therefore, was the natural temperament of this man—whether firm, sensitive, matter of fact, or imaginative, we have his example of submission, and of believing that God had acted in wisdom.

"I have long felt it wrong for us, in common conversation in life, to *compare trials*, or to judge of one another; for what is a severe trial to one is almost nothing to another. One can best be touched as regards his pocket; another as to his fame; a third as to his personal influence; a fourth through the health or sickness of his relatives; and a fifth—many others might be added—can be touched only through his own bodily affliction.

"Our clear duty, however, when under the rod of affliction, is not *to despise* the chastening, nor to faint under it. But weak is man. Much we require the Divine Spirit, with the strengthening of Christ, the great Physician and our elder Brother. —*April* 6, 1852."

"Glasgow, *April* 15, 1852.

"Jeremiah i. 5.—Children are sanctified. 'I,' the Lord, sanctified them. We can draw from this that a child can be sanctified even before its birth. Why should you and others not hope and pray that your dear ones may be sanctified from infancy? Nothing

is too hard for God. My mother never knew the time when she did not believe in and love Christ."

He sometimes introduces the subject of an emblem to give variety and interest to his suggestions.

"GLASGOW, *April* 18, 1852.

"Suppose we glance for a moment at the emblem at which we arrived yesterday, Jeremiah xvii., v. 5. The man is said to be cursed that trusteth in man, or maketh flesh his arm, and whose heart departeth from the Lord. These infer the *present*, not the *past conduct*; and he is represented to be 'like the heath in the desert,' a poor unsheltered plant, exposed to the intense heat of the sun, and without moisture, withering, dry, and scraggy, most unlike those who are planted in the garden of the Lord, on which the dews descend, and his shadows protect them. 'Shall not see when good cometh, but shall inherit the parched places in the wilderness.' Too parched and withered to perceive or enjoy when 'good' weather cometh. Such a man, who trusts in other than the Lord, has a poor portion indeed—nothing to satisfy the soul here, and an undone eternity to follow.

"Verse 7.—'Blessed is the man that trusteth in the Lord, and whose hope the Lord is.' 'In the Lord Jehovah is everlasting strength,' and nothing is more frequently or fully revealed than that those who trust in the Lord, who hope in His word or promise, shall be like Zion-hill, that can never be

removed. Hope implies the existence of Faith and Love; for how can we hope for that in which we do not believe, and also love? A boy does not hope for, but fears, a beating; and he certainly does not love it. The unrenewed man often hopes to the last that he will somehow reach Heaven—*i.e.*, a place of freedom from pain and anxiety; but it is neither a heaven of holiness, nor is it in the slightest degree defined. He shuts his eye on the idea, and is willing, can he only quiet his conscience, to make a plunge in the dark. His faith would still be in this world as his chief good, and so also his hope and love. Unquestionably, we all, good and bad, desire to live; but he that trusteth in the Lord, and whose hope the Lord is, 'as a tree planted by a river or the waters,' with plenty of sap and plenty of heat, is firm in the roots, which spread out, and lack no moisture when the intense heat cometh. Unlike the half-dried leaves of the heath in the barren unsheltered desert, 'his leaf shall be green,' and shall not cease from yielding fruit.

"Unquestionably, the 'grip' of faith, which binds us to Christ, secures all this to the humblest believer. Well may we then cast all our care upon Him, for time and eternity, for life and for death. Being in the vineyard, we may labour in the vineyard; and this may be by *doing* or *suffering* the will of God, *both* being alike pleasing to Him, and both glorifying Him and His cross. But, as Dr. Miller said in his letter, it is much easier to preach this

doctrine than to practise it. We have indeed a sympathising High Priest, who is touched with a feeling of our infirmities. Let us therefore come boldly to a throne of grace.

"At the commencement of the next chapter, the 18th, we see the prophet reasons that we are in God's hand, as clay is in the hands of the potter. May we all be made into vessels of honour, fit for the Master's use. May we be strengthened to glorify our Master in Heaven with our body and our spirit, which are His."

The correspondence ceased; and with increasing tenderness does the father personally watch the failing strength of a son to whom his heart clung as to life itself. As the sufferer did not rally, the forebodings deepened into conviction; and when the reality of bereavement did come, the promise was fulfilled, "As thy days, so shall thy strength be." There were in the cup of trial which he was called to drink many elements of consolation. The departing son *was ready.* A remarkable composure was visible. "I am dying," he said, "and shall shortly be unable to speak; let all come into the room:" and when sorrowing wife, children, and friends gathered around him, he offered up unto God a short and impressive prayer. He then gave a Bible to each of his beloved children—his last and best gift—with a request to his father that he would write the name on each copy. The low but distinct "*Amen*" on his dying lips, as prayer ended,

told how his heart went with its spirit; and when his father quoted the text, "He is our peace," he softly, yet with emphasis, replied, "Our *only* peace —precious Saviour." Utterance soon failed; an approving smile rested on his placid countenance; and while his father was praying, with his hand placed gently on the brow of his dying son, the spirit had passed so peacefully to the Unseen, that the great secret was revealed to the departed ere the watchers knew he was gone. On April 22, 1852, in the sixth year of his ministry, and the twenty-ninth of his age, he ceased from his labours. Dedicated early to God by believing parents, he now "was not," for God took him, and the smitten heart of the sorrowing father found comfort only in unreservedly casting his burden on the Lord, and in the assurance that the departed had entered the celestial city, and commenced the pilgrimage of a glorious eternity. He is with the Lord, fulfilling the ministry of the ransomed in Heaven, singing the song of Moses and the Lamb, advancing in the attainment of Truth, sounding depth, and solving problem, and reaching heights from which, when he looks back on the earth he left, all its highest reaches of thought and experience appear but as childish things in the grasp of that Christian manhood, which it belongs to eternity alone to evolve and sustain.

The Lord graciously sustained his father's spirit. He was to him in this day of sore affliction

> "Like the shade of Elim's palm
> Beside her desert spring."

And the fainting one revived could say—

"God's furnace doth in Zion stand,
But Zion's God sits by,
As the refiner views his gold
With an observant eye.
His thoughts are high, His love is wise,
His wounds a cure intend;
And though he does not always smile,
He loves unto the end."

CHAPTER XVIII.

Glimpses of Mr. Stow's Inner Life continued—The Christian Allured into the Wilderness—Sudden Trials—Death of Mr. Stow's Eldest Surviving Son—Blended Discipline—Its Two-fold End—Renewed Diligence—Treatises on Scripture Emblems—His Hints to Parents and Teachers—Extracts from Letters in his Closing Years—His Last Illness—Notes by the Rev. Dr. Miller—Mr. Stow's Death.

THE discipline of the believer is varied by the hand of an all-wise Ruler. Nowhere in Scripture is the Christian warranted to look for perfect deliverance from all trouble; but he has this assurance given him, that the Lord will uphold in the day of trial. The forms of affliction may be mysterious now, but their meaning shall be known in the light of the New Jerusalem. At times the follower of the Lord Jesus is "*allured*" into the wilderness of bereavement. Slowly, step by step does he approach that scene in the future which is as burning sand, fountainless, treeless, with a molten sky above; but even *there* God speaks "comfortably" unto him, heart to heart, and vineyards of blessing unexpectedly appear. The valley of Achor becomes a door of hope, and he sings anew to his God. But this is

not always the method of the Divine procedure: He sometimes suddenly tests His people by unpreparedness for sorrow. Calamity comes like the lightning or thunder-peal, and the stunned pilgrim can only say, "It is the Lord;" but as the power of reflection is recovered, he can add, "Let Him do what seemeth good in his sight."

Mr. Stow had been allured into the wilderness as slowly the conviction gathered strength that his eldest son was dying; and when the change came, and the father's heart was desolate, fuller experience of the Divine favour changed the wilderness into a vineyard;—"his sorrows were turned into joy."

But another dark day was at hand: unexpected, and therefore unprepared-for distress was approaching his home. His now eldest surviving son, John, who had entered into partnership with his father's firm, and who was becoming, by the frankness of his disposition and his integrity in business transactions, a favourite in commercial circles, feeling indisposed, went for relaxation to the south of England. Nothing serious was in the least anticipated, and Mr. Stow was confounded by the sad announcement that his son was dying. A few months after the death of his first-born another hope was thus extinguished. He died on the 24th of December, 1852, in the twenty-sixth year of his age. Mr. Stow's anguish was intense; but the hand that allured into the wilderness, and gave joy there, sustained him anew when the help of man was vain. When the confusion of a natural agitation abated,

there was beautifully exemplified in his submissiveness the fulfilled promise, "Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee."

When one affliction has done its appointed work, another comes. "Many are the afflictions of the righteous, but the Lord delivereth him out of them all," not instantly, but in succession, until at last the pilgrim passes into "the joy" of his Lord.

"There is a great want," says M'Cheyne, "in those Christians who have not suffered." That want does not appear in the life of this disciple. "Afflictions are blessings to us when we can bless God for afflictions." It was so with Mr. Stow. His trials led him to abide more constantly on the Rock of Ages. Fail or fade who may, he had in Jesus his never-failing Friend, "the same yesterday, to-day, and for ever."

The apostolic description, "as sorrowful yet alway rejoicing," was exemplified in his experience. It mirrors the natural history of the believer's life; but men of opposite experiences break this singularly exact record into two parts, and apply them separately. The infidel or sceptic rejecting the "alway rejoicing," applies the "as sorrowful" alone to the believer. Christianity, in his estimate, forbids pleasure and englooms society. The Christian of sunny and enthusiastic temperament, with the one great question settled, and rejoicing in the full assurance of faith, repudiating the "as sorrowful" as inconsistent with his privileges, if not,

indeed, unintelligible, retains only the second part, the "alway rejoicing," as accurately descriptive of the character of the redeemed. Both err. The one would invest the believer in Christ with a gloom approaching despair, the other, with a splendour which is only the privilege of heaven; the one would lower him to the weakness of fanaticism, the other exalt him to an angel's power. But this is inconsistent not only with other descriptions in the Word of God of this blending discipline of joy and sorrow, but with the manifold experiences of the believer. Expressive of Christ's history, the "as sorrowful yet alway rejoicing" unfolds that of the Christian. Jesus was "a man of sorrows, and acquainted with grief;" "yet, for the *joy* that was set before Him, He endured the cross, despising the shame." He *delighted* to do His Father's will.

In the midst of sorrow Mr. Stow looked to the wisdom of his heavenly Father, and the love of his blessed Saviour, and the consolations of the Holy Spirit. There were, besides, elements of rest to his soul in some of the facts of the life so suddenly closed. "With one stride came the dark," but not without its stars. The departed son had given evidence of a growing interest in Christ, which the father's watchful eye gladly noted. He had entered zealously on the work of Sabbath-school teaching; and a touching tribute was paid by the society of which he was a member. The sorrowing parent was cheered by their estimate of his son's increasing usefulness; and having sought grace to

acquiesce unreservedly in the will of that glorious Being who had mysteriously closed his pilgrimage here, he could say, with another of God's *tried* children, "I mourn, but I do not murmur."

The weight of successive bereavement lay heavily on his energies, and serious illness had impaired his constitution; but, with returning strength, he acknowledged the responsibility of new experience, and, while sorrow had not only refined his former gifts, but increased his talents, he humbly sought opportunities to employ them aright in his Master's service. His greatest happiness began to depend, not so much on his own meditation, or on the exercise of joyful feelings evolved by it, as in constant devotedness to God, and in applying every talent for the good of others.

There were two instruments of public usefulness which he could employ, the one bearing on the common schools of the country, the other on Sabbath-school and family teaching; and he sedulously used both. He issued successive editions of his "Training System," each of which he revised with care. The activity of his mind, and the diffusion of his principles may be easily estimated in the light of the fact that, in 1853, the ninth edition of his "Training System" was published; in 1854, the tenth; and in 1859, the eleventh, consisting of 536 pages, octavo.

The work, however, which he most loved, and by which his own mind was most enriched, was the preparation of a series of short expositions of

"Bible EMBLEMS for the Use of Parents and Teachers." He enriched his largest work with some of these, as successive editions were issued, and distributed tractates privately. In 1855, he published, in Parts I. and II., "Bible Emblems," with sketches of lessons for the use of Sabbath-schools, and also, in 1857, a carefully prepared and valuable little volume, with distinctly classified passages of Scripture. In the first part, there are passages which bear appropriate connection with his own condition, and the study of which must have been not only refreshing but invigorating; as, for example — "Behold the Lamb of God," "As an anchor of the soul," "Incline thine ear and come unto me," "Our life as a vapour," "The sting of death is sin," "Hold up my goings in thy path."

This work embraces upwards of a hundred portions of Scripture, first studied for himself, and subsequently exhibited in such outline as might aid Christian parents and teachers. In the course of an able introduction, he remarks:—

"In teaching, to pass over the Emblems which appear in almost every page of Scripture, is to neglect a most important department in revelation. Simply to name the Emblem, without analysis or explanation, is withholding, to a large extent, its intended instruction. To give the children the Spiritual or Moral lesson *first*, and to *tell afterwards* what the Emblem *means*, is reversing the natural order of As and So—in fact, it is 'beginning at the end.'

"Spiritually-minded young men almost uni-

formly 'dash in' upon the So, or lesson, at once, and throw aside the Emblem altogether—not considering that the lesson, however clear to the teacher's mind, can only be rendered so to the pupil's by the picturing out of the Natural Emblem by familiar illustrations, viz.—As—the Natural—So—the Spiritual or Moral."

He was encouraged by the speedy demand for another and fuller edition; which was at once gladly undertaken, and issued in 1859. Like the former, it bore chiefly on the duties of the Sabbath-school. His engagements in the Normal Institution never lessened his solicitude for the untrained, perishing children of the city through which he moved. And he endeavoured to benefit them by the higher equipment of their Sabbath-school teachers. Speaking to teachers after more than thirty years of experience, he says, in the introduction of the second issue:—

"Every teacher, of course, should earnestly strive and pray for the conversion of every child in his class, as the ultimate object of his labours in the garden of the Lord; but he must remember the necessity and high importance of suitable means, and that our duty is to labour in faith, and not to be disappointed or disheartened although fruit does not quickly appear. There is the preparation of the soil, the sowing of the seed, watering, &c. There is, then, first the bud, next the ear, and then the full corn in the ear. God may not see it good for the teacher to witness the consummation of all these

processes. With prayerful waiting and perseverance, however, we may hope, and be fully assured, that 'in due season we shall reap, if we faint not.'"

In this, and by other channels, he conveyed encouragement to many a solitary labourer. His own mind was cheered by the light of God's Word, and he could say, with the Psalmist, "Oh how love I Thy law! It is my meditation all the day." But that love was communicative; his Christianity was diffusive. Opportunities were with him as flowers that fade at night, and must be seized in the day. He had the deepest practical sympathy with the declaration of his former pastor, Dr. Chalmers, "Some persons would make religion to consist of little else than a self-denying course of the practice of virtue and obedience. They make it a kind of house of correction work. But no! I *love* the service of my God; like the bird, I fly at liberty on the wings of obedience to His holy will."

During the last few years of his life, he was shut out from an active share in the work of the Normal College, and resided in the country. Latterly he spent his time chiefly at Bridge of Allan, where he was sustained and cheered by the sympathy, affection, and tender solicitude of his only daughter and his only surviving son. Those who visited him in his seclusion, found him ever the same devoted and lowly disciple. The few to whom he unreservedly spoke of his experience, saw how steadily flowed the current of his thought to the realization of future glory; and when any reference was made

to the past labours of his life, they were touched by the emotion with which he spoke of their unworthiness of being ever acknowledged.

His correspondence was at last necessarily restricted to a narrow circle of friends, and to those it became manifest that he was being gradually separated even from the hitherto absorbing pursuits of Christian philanthropy. Rarely does he allude to either political or ecclesiastical movements. The following extracts give glimpses of his inner life as the grandeurs of a nearer eternity are beginning to be more than ever felt.

"TORQUAY, 15*th November*, 1860.

"I would desire to work a little longer in the vineyard of the Lord, if it be his will. I feel that I have been idle and useless, if not worse, and whatever people may say, that my past life is a comparative blank. Christ, however, is all my desire and hope for time and eternity. To His name be all the praise. What a strong Tower is He in whom dwelleth all the fulness of the Godhead bodily."

"TORQUAY, 3*rd December*, 1860.

After describing the church state of Torquay, and those who temporarily sojourn in it, he says: "One is cheered by meeting occasionally such men as I did at the end of last week. A master of a large school, who had been trained in the Borough Road Institution simply to read the Bible to the children of a school, in answer to my question, 'Do you turn

the attention of your children to what they read, said, 'Is it possible for me, as a Christian, to read of Jesus, without pressing home to their consciences what He has suffered and done for them?'

"Having occasion to call upon the Earl of Shaftesbury, who is here, about trainers for the Indian Vernacular School Society, he said to me, that '*intellectual* training on Scripture was by far the highest cultivation that can be given to a child.' Truth eventually will certainly prevail. I have no doubt he has acquired this idea through the results in Ragged Schools."

"TORQUAY, *8th January*, 1861.

"You see 1861 is going on rapidly, and we are still in Torquay. I fully expected to have been home in Glasgow before this time, but the very severe season of frost and fog has caused an official order that I must not move for a month. To compromise matters, I have fixed to remain for a fortnight longer, in the hope that the season by that time may be a little opened up.

"Still I have reason to hope that the opening spring may invigorate me for a little more work in the Lord's vineyard—humble as it must be. I desire to do it in faith upon Him who is the Lord, 'my strength' and 'my song.'" After referring to the week for united prayer throughout the country, he adds: "Yesterday we had the first prayer-meeting here. I was much pleased with the six laymen who engaged in the services. An aged Colonel, one

of the six, was in the chair. Their confessions and petitions were spiritual and cheering. They are evidently humble men of prayer." Alluding to the ministers he adds: "As old Granny says, 'Warm preachers mak warm hearers; that 's the truth, master. Is it no?'"

After suffering from illness, he said: "This only shows me more and more a Father's hand in reminding me that this is not my rest or place of abode. It is all in love, and I feel more and more the necessity and privilege of clinging to the dear Saviour. May He ever be all my salvation, and all my desire. May He be my complete and perfect righteousness. Without Him we are nothing, and less than nothing. I crave a continued, as I know I have an interest in your prayers. Pray that the dross of sin and corruption may be removed, that Christ may indeed be formed in me, the hope of glory, and that there be a fuller love of Him who gave himself to the death for me a poor sinner. What marvellous love! Infinite love! I have been a most unworthy servant, but I desire that I may yet, more perfectly than I have ever yet done, speak a word for Christ to my children and friends ere I go home and be no more. I have not the gift nor ability, like many others, of speaking a word in season, but His power is infinite, even with the most feeble instrument. To him be all the praise and glory.—*May* 6, 1862."

"May all your children soon receive the earnest

of "the crown," that fadeth not away. I earnestly pray that my children and grandchildren may all early be united to Jesus by the Divine Spirit, by faith and in love, that they may be useful so long as they are spared here; and that when the chief Shepherd shall appear, they also may appear with Him in glory. How weak are our best efforts—how gracious is the Saviour!"

Referring, in the same letter, to revival movements, and to the necessity of plain preaching, he says: "I do not know what impression the reports of revivals have made upon you, which appeared in the *Scottish Guardian*, I sent you during the sittings of the General Assembly, in May last. They were cheering. I think, however, that our ministers need a revival in *simplicity of terms* in preaching, and plainness of manner, like unto the preaching of Christ. This they are not habitually trained to in the colleges, and it is not natural for young men generally to adopt it themselves. What a beautiful simplicity do we see in the gospels and even in the epistles."

Referring to the New Code, or Minutes of Privy Council, as "not deigning to notice Christianity," he adds, "This, our political wiseacres call national education, that is, a system that shall not disturb either the Socinian or the Atheist out of his dreams. The way of the world is this—to have UNITY by Christianity giving way and shaking hands with unbelief.—*Dunoon, 10th September*, 1861."

He thus speaks of his comparative solitude:—

"Bridge of Allan, *January* 9, 1863.

"Of course, I was delighted to receive your last letter, for although I cannot say that I am shut out from a knowledge of the world entirely, yet I am of necessity very much bereft of its society, and of the privilege of being useful in its behalf or employment. My duty, however, is to be patient, and to bear as well as attempt to do God's will; knowing, as you say, that I have Him as a trainer, wise and gracious, who will lay nothing in the process of culture which I am not able to bear. To the mighty High Priest and Redeemer be all the praise. . . ."

"I miss the Seminary work very much, and feel that I am shut out from usefulness or employment. Such, indeed, is the will of God. May I be enabled, by His grace, to bear this dispensation with patience; it is, no doubt, for my soul's good, and that of my family. If spared partially to recruit in health, may I be enabled to say with the Psalmist, in testimony and experience of our Saviour's faithfulness, 'but now have I kept thy word?' I may well and truly add the previous part of the sentence, 'before I was afflicted I went astray.' I have many hints that this is indeed not my rest."

"O John," said he to his friend Mr. Miller, "I look back on my life with shame! Not a point in my long life of mercy on which I can rest with the slightest feeling of approbation. I have been an unprofitable servant; oh, how little to the glory of God!

"I have indeed to remember, and O how humbly

to acknowledge, many blessings which I have received from Him, whose name be ever blessed; and I would say with the Psalmist, 'Bless the Lord, O my soul, and forget not all his benefits, who forgiveth all thine iniquities, who healeth all thy diseases, who redeemeth thy life from destruction, who crowneth thee with loving kindness and tender mercies.'"

"BOTHWELL, 22*nd Oct.*, 1863.

"If spared in some small degree of health, I may be permitted to see a friend or two in Glasgow, and perhaps to help on a little work in the Christian world, or rather, I should say, perhaps encourage the cause. To labour I am unable. Old age is now decidedly showing itself with its frailties.

"I am glad to learn that your family are getting on so well. May they all, indeed, be children of God, and heirs of eternal life; one with Christ, and sit with Him; and may *we all*, with one voice and song, celebrate the love of Him who sitteth on the throne. O that I may more and more place my hope and confidence in Christ alone, in whom dwelleth the fulness of the Godhead bodily. May I be complete in Him. O to be filled with the fulness of God—to "be complete." What a glorious prospect. What a blessed abode!

"It is to me matter of thankfulness for you to say that I have been in the slightest degree useful to you in your spiritual experience, but it only fills me with humility, and, I say, with wonder and astonishment. Can such a sinner as I—but, I

honestly add, 'Not unto me, not unto me, O Lord, but unto Thy name be the glory and the praise.'"

In the closing year of his history, he was specially enriched with peace, in fellowship with the Father and the Son, through the Spirit. When a shadow did rest on his inner life, it was not because of unbelief, or a want of confidence in Christ, or weakened love, for the faith was stronger than ever, the love intenser, and the hope brighter, but because of a deep and almost painful sense of unworthiness, and of such experience as led the Apostle to exclaim, "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief."

He was strongly attached to his pastor, the Rev. Dr. Miller, of Free St. Matthews, and derived much profit from intercourse with him, and his faithful ministry. His profoundly doctrinal preaching, searching expositions of human nature, and attractive delineations of Christian experience, were a source of unfailing satisfaction to him. Dr. Miller, writing as to Mr. Stow's last illness, says:—

"During the closing years of his life, from frequent attacks of ill health, he was much laid aside. On these occasions, my visits to him impressed me much with a sense of his growth in grace. Perhaps the most prominent exercise of his soul was *deep humility*, conjoined with gratitude to God for the unspeakable gift of His Son. He was often deeply distressed when any one hinted that he had been a

profitable worker in the vineyard—always insisting that he had been an "unprofitable servant." At the same time he was thankful (and often solemnly expressed it) that God had, in any measure, owned the feeble exertions of one so unworthy as himself for the good of others. On such occasions he invariably referred to his early days of Sabbath-school teaching, and often bewailed that he had not used, as he ought to have done, the many opportunities he had in his maturer years of spiritual dealing with the Normal Seminary students and others who passed through his hands. Such dealing he had aimed at, he said, in some measure; but, in his declining years, he saw more and more how this, as 'the one thing needful,' should have been all along the main object for which he should have laboured more and more constantly.

"His last illness was protracted, and the two graces of *humility* and *gratitude* grew rapidly in depth and intensity. My last interview with him was particularly solemn. One of the four elders I have mentioned accompanied me to Bridge of Allan to take farewell of one we so esteemed and loved. Mr. Stow was at first not quite conscious of our presence, but, on being told who we were, spoke most affectionately of another of these elders (long an associate with him in every good work), who had predeceased him, expressing the hope that, through the marvellous grace of God, in Christ, he would soon rejoin him and all other departed loved ones, before the throne of God. He was not able to

speak much, and what he did say was not very articulate, but we still could trace the prevailing spirit of lowliness and thankfulness, with trustful anticipation that soon would the day break and the shadows flee away."

His strength gradually failed, until, on the 6th of November, 1864, the day broke, and the shadows fled. In his seventy-first year, he finished his career, and passed within the temple-gate to the mansions prepared for those who love the Lord. On the day he fell asleep in Jesus, Britain lost one of her foremost educationists, and the Church one of her most ennobled workers.

He yet lives in the heart and memory of those whom he led to consecrate their energies to the cause of Christian education, and many, animated in their early life by the fervour of his spirit, and now filling spheres of private or public usefulness in various parts of the world, felt, on the announcement of his death, as if a guide had gone, leaving them to traverse alone the remaining part of their pilgrimage. As he departed, leaving behind the soft radiance of his humility, those who knew him best most earnestly breathed the prayer, "Let me die the death of the righteous, and let my last end be like his."

CHAPTER XIX.

Mr. Stow's Character—His Equanimity—His Moral Courage—His Dislike of Expediency—His Catholicity—His Humility—Estimate by Free St. Matthew's Kirk-Session.

In Mr. Stow's character opposite qualities, rarely combined, were so harmonized by the grace of God, as to exhibit consistency and strength.

Although naturally ardent and impulsive, his equanimity was never visibly broken. Placed at times in the midst of extremely irritating elements, his self-possession and courtesy never failed him. Those who knew him best and longest, never saw a symptom of hastiness of temper. Harshness was altogether foreign to him. This singular self-control was often subject of remark, and its explanation is to be found in his habit of silent prayer. This was the secret of his calmness, and by thus ruling his spirit, he proved his greatness.

His moral courage was similarly sustained. In the face of public obloquy, and of apparently insurmountable difficulties, he would toil for years to secure his object, if only persuaded of its rightness. His boldness depended also on his power to discrimi-

nate, almost intuitively, between what he could do and what he could not. The impossible he left unattempted, but what was practicable he achieved. His courage carried him *directly* to his object. From nothing did he recoil with greater disgust than any proposal to secure success by an equivocal expediency. "If a thing is right," he often said, "do it boldly—if not right, let it alone."

He had the power of almost instantly concentrating his attention on any subject, and was remarkable for the vividness of his conceptions. It was this power which enabled him so to "picture" truths to the minds of the scholars as to rivet their attention.

He was ever active, yet seemingly never busy, and fully exemplified the command, "Whatsoever thy hand findeth to do, do it with all thy might." "Do not *talk* about what *should* be done, but *do* it," was an advice sometimes given to his students. Such also was the guiding principle of his former fellow-worker, Dr. Chalmers. When he was preparing the plan of building schools for St. John's parish, Glasgow, a site was selected which belonged to the college of which Dr. Taylor was head. Dr. Chalmers called on him, and expressed his hope that it might be obtained reasonably. Mr. Taylor replied, "The project is not a new one. We have talked of building schools in Glasgow twenty years." "Yes, sir," said the doctor, "and how long would you go on *talking?* We want to be *doing.*" *

* Life of Dr. Chalmers, by Dr. Hanna.

Although a Free Church elder, and zealously interested in that Church, he honoured the religious convictions of others, and never hesitated to appoint qualified trainers to the best schools, irrespective of their denominational connections. This catholicity enabled him to enjoy religious services with any Christian congregation, if incidentally associated with some of its members. He always looked with admiration on the Church of England, and often spoke with gratitude of the good which many within her pale were accomplishing. He therefore never hesitated to join in her services on Sabbath, when circumstances indicated the propriety of so doing. Nor was he less reluctant to worship God in fellowship with His people in either Wesleyan or Congregational chapel. The external adjuncts of the sanctuary were soon lost to him in the fervour of devotion. If anything more than another disturbed him in public worship, it was *loud* praying. He disliked all irreverent speech-making to God. Distracted on one occasion, and distressed by the loud praying of a clergyman, he sorrowfully remarked to a friend, on his way home, "Why, he prayed as if God were *outside* the church, and also *unwilling* to grant him his requests."

From the extracts selected from his letters, it is evident that his moral strength and constancy of labour depended on his study of the Scriptures and on prayer. Communion with the Infinite mind made him a successful worker among men, and proved the truth of the statement, that "the vertical

power of religion in the heart is the truest measure of its horizontal power in the world." Our fitness to profit others is generally in proportion to our personal holiness.

These conditions led to that persistent activity by which his life was distinguished. Small details were as sedulously cared for as the most commanding services; hence his triumphs. He acted on Dr. Johnson's declaration, that "he who waits to do a great deal at once, will never do anything."

Out of his communion with God, there was naturally evolved that humility which became more and more visible as he approached the gates of the Eternal City.

It is ever thus, the most exalted in spiritual attainment are the lowliest in their estimate of themselves. And this must be, for truth as seen in its ever-widening horizon to be immeasurable, and God's love in Christ realised as passing all knowledge, constrain the believer to feel his nothingness. It was so with Mr. Stow. It is a law of created moral being:

> "The saint that wears Heaven's brightest crown,
> In deepest adoration bends,
> The weight of glory bows him down
> The most, when most his soul ascends.
> Nearest the throne itself must be
> The footstool of humility."

As confirming the estimate which has been given of Mr. Stow's character and influence, and as showing his happy relations to others like-minded with

himself, it may not be deemed unbecoming to add the graceful tribute paid to his memory by the Kirk-session of which he was so long an honoured member. At a meeting, held in Free St. Matthew's Session-house, the Rev. Dr. Miller presiding, the following just references to his character were formally recorded:—

"Since last meeting of session, God having been pleased to remove by death David Stow, Esq., one of the Elders of this congregation, and the senior member of this court, the moderator and remanent brethren feel it to be their duty and privilege to record, in this minute, a short but earnest expression of their deep sense of the worth of the departed.

"Mr. Stow has been identified, for half-a-century, with the promotion of Bible instruction in this kingdom. He has, indeed, occupied a foremost place in this noble work, and has stamped upon it the mark of his own enthusiastic and earnestly Christian spirit. The great features of the *Normal Training System*, now so widely in practice, are peculiarly his own. Early devoting himself to Sabbath-school teaching, and honoured with much success in these labours, he eagerly sought to introduce into the general education of the country the same principles and methods which he had found to be so influential for good in his own classes. In addition to his avocations as a merchant, he laboured in this work, often amongst many discouragements,

with incessant zeal and undaunted hopefulness, until his efforts were crowned with signal success. It was the ruling passion of his life, and was even 'strong in death.'

"To this he devoted his time, his talents, his influence, his example, his means, his whole energies. Having faith in God, he had faith in his cause, and success was his reward. It may truly be said, that the institution of Normal Training Schools and Colleges, both in this country and in England, has been due to his untiring exertions. The influence which he acquired in this department of Christian enterprise was very great, and it was always used by him with such wisdom and self-abnegation, that his name will be honoured, and his memory will be blessed, for generations to come, in connection with the godly upbringing of the young of our land, and the multiplication of those means which are best fitted for the accomplishing of that object.. In this way especially, he served his generation, by the will of God, ere he fell on sleep, at an age beyond the threescore and ten allotted for work, while it is called to-day.

"As a faithful office-bearer in the Church of Christ, as a genial-hearted friend, as a humble-minded man of God, as an upright merchant, and as a Christian gentleman in every domestic and social relation, he lived revered, and died lamented, leaving a bright example of simple faith in Jesus, and love to his fellow men.

"The Session desires deeply to sympathize with

his sorrowing children under their great bereavement, while they would also rejoice with them in the assured confidence that, after many trials and abundant labours, he has entered, through the grace of Jehovah, on a glorious and eternal rest."

CHAPTER XX.

Limit of Early Educational Opinion—Roger Ascham, Milton and Locke—Mr Stow's Position as an Educationist in Relation to Bell, Lancaster, and Pestalozzi—Summary of Mr. Stow' Principles—Combination of Secular Instruction and Moral Training—Results of the Training System of Practical Interest to the Statesman and the Christian.

It is now a little more than three hundred years since, amid the deep gloom which the great plague had cast over London, a notable group sat dining in the guest-chamber of Sir William Cecil, Queen Elizabeth's principal Secretary. Sir Richard Sackville, Treasurer of the Exchequer, Sir Walter Mildmay, Chancellor of the Exchequer, Sir J. Mason, Sir William Peter, and the scholarly Roger Ascham, with some others, were there—" a company of so many wise and good men together as hardly then could have been picked out again out of all England beside." " I have strange news brought me, saith M. Secretary, this morning, that divers scholars of Eton ran away from the school for fear of a beating." The Secretary opened the question of school discipline by taking " occasion to wish that some more discretion were in many schoolmasters, in using

correction, than commonly there is, who many times punish rather the weakness of nature than the fault of the scholar, whereby many scholars, that might else prove well, be driven to hate learning before they know what learning meaneth."

One thought the rod was the sword to keep the school in obedience; another, that the school should be "a house of play and pleasure, not of fear and bondage;" and another, that the best schoolmaster of his time was the greatest beater, and named him. The discussion was one of rare interest, but its substance has been lost. "M. Ascham," said Sir Richard Sackville, who, during the debate "spoke nothing at all," "I would not, for a good deal of money, have been this day absent from dinner, where, though I said nothing, yet I gave as good ear, and do consider as well the talk that passed as any one did there. M. Secretary said very wisely, and most truly, that many young wits be driven to hate learning before they know what learning is. I can be good witness to this myself; for a fond (*foolish*) schoolmaster, before I was fully fourteen years old, drave me so with fear of beating from all love of learning, and to have little or none at all, I feel it my greatest grief, and find it my greatest hurt that ever came to me, that it was my so ill chance to light upon so lewd a schoolmaster. But feeling it is but vain to lament things past, and also wisdom to look to things to come—surely, God willing, if God lend me life, I will make this, my mishap, some occasion of goodhap to little Robert

Sackville, my son's son." This introduction was followed, it would seem, by a brief yet profound discussion of the relations of the science of mind to school discipline, and of the experience of "many good old commonwealths of the Persians and Greeks." Sir Richard made generous suggestions, and the fruit remains in Roger Acham's "Schoolmaster," a noble work, blending philosophic thought and literary grace with the plainest and most practical directions. Although, by Ascham's strong intellect and kind heart, a broad foundation was thus early laid, the structure was for more than a hundred years left untouched.

Public attention was at last attracted to this all-important subject by Locke, through his well-known treatise; and Milton threw around it the radiance of his genius. But Roger Ascham, Locke, and Milton, submit suggestions which bear directly only upon the education of *gentlemen*. Their leading principles, it is true, admit of universal application, but this they themselves did not contemplate. "Even Locke and Milton," Mill has well observed, "though men of great benevolence towards the family of mankind, and both men whose sentiments were democratical, yet seem in their writings to have had in view no education but that of a gentleman."

Another long silence follows. For more than a hundred years the literature of education is again a blank. Not until about the beginning of this century were there any vigorous efforts made to extend and improve elementary instruction, but the

agitation of the question has since that time been sustained with almost no abatement, until it has reached its present supreme national interest.

Amid various comparatively subordinate experiments, three well-defined systems have permanently improved public instruction in Britain; the first is, that of Bell or Lancaster; the second, Pestalozzi's; and the third, that of David Stow.

The rivalry of Bell and Lancaster, in claiming priority of invention, has lost its interest; their arrangements were almost identical, having been suggested to the former by military, and to the latter by naval discipline. The master, in both systems, was expected merely to superintend the general movements, while the boys taught one another in all that was deemed essential. Bell's declaration that, on this plan, one master could conduct ten contiguous schools, was carrying simplification and economy to excess, and proved fatal to its general adoption in Scotland.

What Bell and Lancaster originated has, however, been fruitful of much good. They aroused public attention, and gave an impulse to educational improvement, which has not yet died away. They banished unprofitable moping over dreary lessons by unemployed children, and imparted to all alertness of movement and look.

So far their system resembles Mr. Stow's. In his school, also, the old apathy had evanished. He kept all employed, but under one master, who was not the mere superintendent, but the stimulus, the

life, the soul of every class. At times, monitors were employed in rotation for variety, relief, exactness in verbal exercises, but nothing more. Young monitors could neither move mind nor mould it. The springs of intellectual and religious life lay beyond their reach or control. To uplift and strengthen character, the teacher must, in every sense, be above his pupils. While Mr. Stow rendered every movement, physical and intellectual, subordinate to moral training, Bell and Lancaster aimed at giving to all simply the power to read the Bible.

Mr. Stow not only carried his principles so far as to meet and dovetail with some of those enunciated by Roger Ascham and Locke, but adopted, at the same time, what was most effective in the mechanical details of Bell's system. There is no evidence that Mr. Stow had then read either Ascham's "Schoolmaster" or Locke's Treatise, yet some of their leading principles harmonise. The Scottish educationist, in his writings and Normal School Training, has bridged the educational blanks, between Ascham's and his own time. His principles are so clearly and directly enunciated as to appear, at first sight, without depth, and disjointed; but closer study reveals their unity, strength, and importance.

The second system, affecting British education, is that of Pestalozzi, which Dr. Mayo and his sister have done so much to vindicate and establish in England.

The writings, the personal toil, and the methods of Pestalozzi, created remarkable interest on the Con-

tinent. He gave a new character to the common schools of Germany; and English educationists, who were dissatisfied with the superficial instruction given to their pupils, were arrested by the proposal to cultivate, in educating the poor, their power of observation, reflection, and expression. This system was professedly conformed to the processes of development, which a child, left untutored, as Pestalozzi supposed, would naturally follow; and many philanthropists believed that it carried with it the best means of creating enlightened communities, and promoting the happiness of the human race.

To examine that somewhat peculiar system in its details, or even in its more outstanding principles and methods, is inconsistent with the object of this record; but it is incumbent on us to notice two parts of it, which are most closely related to Mr. Stow's system, the one bearing on the cultivation of the mind through the senses alone, and the other on the development of moral character. Though differing in almost every other respect, the systems of these two educationists touch each other on these two points, and some, consequently, have inferred that Mr. Stow is indebted to Pestalozzi's experience for the basis of his system. No one who takes the trouble to examine their labours historically, and read the character of the men, will repeat the assertion.

To insist that the children of the poor should be taught to observe, reflect, and define the result by

suitable terms, was an advance made by Pestalozzi. But he gave the pupils too limited a range, when he restricted their exercise to number, form, and name. His system is obviously incomplete. On this triple basis does his discipline of mind proceed; but why restrict the exercises of the senses to these three, and exclude all the properties or qualities of which the other senses take cognisance? Mr. Stow never indicated acceptance of Pestalozzi's views; nor is there the least evidence that at the commencement of his career as an educationist, he had studied any writings on the subject. Contact with Pestalozzi would have probably cramped his energies, for, as is well-known, he prepared a compendium of rules, which proved an almost intolerable burden to teacher and taught.

"Can any one imagine," said a most competent judge, trained under Pestalozzi, "a more miserable piece of slave-work than that of a teacher who is strictly tied to a Pestalozzian compendium? Is not all peculiar teaching power thereby fettered, all disposition to sprightliness and decision in teaching and activity kept down, all affectionate relation between teacher and scholar rendered impossible?"*

But Mr. Stow did not commence with the theory that the mind of the pupils should be developed through the senses, and by words only. He took a more accurate view of human nature; he recognised instincts, social sympathies, incipient reasonings, and moral elements, which should be sedulously

* Life and System of Pestalozzi, by Karl Von Raumer.

cultivated, and this he attempted to do harmoniously. He did not adopt the "triple basis" laid down by Pestalozzi; but having observed the ignorance of the young of the commonest objects in their dwellings, he began to arouse them to inquire, to observe, and to reflect on what hitherto had appeared meaningless. Their pencil, their slate, their shoes, coals, gas, air, became the instruments by which to awaken to thought; and the dog, for example, or cat, or horses, led to natural history. A new world appeared in common things; and the lessons always raised the mind of the young to Him who is the Giver of every good and perfect gift.

Mr. Stow prescribed no definite rules for giving object-lessons, but left the teacher to his own resources, merely requiring that the order of his instruction be natural. In this respect he differed from Pestalozzi; but still more is he separated from him in making the consciousness of the pupil, and also his imagination, the medium of instruction. In picturing out, he endeavoured to render even abstract truth vivid and realisable.

Pestalozzi and Mr. Stow, while resembling one another in their self-denying toil for the poor, and in their generous sympathy with every man striving to benefit his race, differ also in their means of moral and religious instruction. Like his intellectual basis, Pestalozzi's moral outline was defective. He seems, indeed, to have had no definite or fixed belief. After examining his "Book for Mothers," Karl von Raumer, Minister of Public Instruction in

Prussia, acknowledges difficulty in intelligently following Pestalozzi's answer to his own inquiry, 'How does the question of religion stand with relation to the principles which I have adopted as true in regard to the development of the human race in general?' His scholarly biographer supplies the following summary of his religious opinions:—"Everything that is lofty in man is founded, according to him, in the relationship which subsists between the infant and its mother. The feelings of gratitude, confidence, and love in the child toward the mother gradually unfold themselves, and are at a later period transferred by the child, on the admonition of the mother, to God. This, with Pestalozzi, is the only way of training the child.

"It presupposes a mother pure as an angel, and a child originally quite innocent. . . . According to this view, motherless orphans must remain entirely without religious training. There is scarcely a word about the father; just once is he mentioned, and then it is said he is 'tied to his workshop,' and cannot give up his time to his child. In short, the mother is represented as a mediator between God and the child. But not once is it mentioned that she herself needs a mediator; not once in the whole book does the name of Christ occur. . . . . Holy writ is ignored; the mother draws her theology out of her own heart. There pervades this work, therefore, a decided alienation from Christ."

Admitting that these views may have been modi-

fied from time to time, and that they cannot be held to represent settled convictions, there is yet no clear expression of decided and permanent religious belief. He vacillated apparently to the last, sometimes teaching that man can do everything that he wishes, and thereafter exposing his own moral weakness in his struggles after the unattainable.

To represent Mr. Stow as indebted to him for any part of his views of his training, is to betray a want of acquaintance with the histories of both educationists.

That I do Pestalozzi no injustice, in altogether separating Mr. Stow's system from his, will be apparent from the following striking statement by Ramsauer, one of Pestalozzi's most distinguished pupils associated with him for sixteen years, from boyhood to manhood :—

"Had the otherwise so noble Pestalozzi made the Bible the foundation of all moral and religious education, I verily believe the institutions would have been still in existence and working with success, even as those institutions are still in existence and working with success, which were founded by Franke, upwards of one hundred years ago, with small means, but in full reliance on God. But, instead of making the pupils familiar with the Bible, Pestalozzi, and those of his assistants who conducted the so-called morning and evening prayers, fell more and more, each successive year, into a mere empty moralising ; and hence it may be understood, how it could happen that I grew up in the institution, was confirmed

there, and for sixteen years lived a very active and morally good life, without acquiring the slightest acquaintanceship with the Word of God."

Therein lay the weakness of his whole system. It had neither a solid foundation nor the loftiest aim. It wielded no adequate moral power. Constantly unstable, amid contradictory resolutions he could achieve no permanent triumphs. No one cognisant of his history, and of Mr. Stow's labours, can connect Mr. Stow's principles, discipline, and moral aims with his. Mr. Stow had, at least, as deep a knowledge of human nature and its tendencies as Pestalozzi possessed, sustained a nobler aim, and judiciously commanded more adequate agencies. I do not desire to lower Pestalozzi that David Stow may seem higher. In their writings, experiments, and personal characteristics, they differ so much as to render it unfair to either one or other to test them by the same standard. Pestalozzi's occasional excitement verging on madness, his subsequent deep dejection, his alternate fits of enthusiastic effort and of apathy, and his describing in his ardour as realized in practice, what only at the time existed in theory or idea, make us follow him with caution. While he inculcated self-government, he could not exemplify his own precepts, and when he was dreaming of controlling the future of the human race, he failed in regulating a common school, and admitted, as he himself described it, his "unrivalled incapacity to govern." But let each occupy his own pedestal, wear his laurels untouched,

and receive appropriate homage. Tribute to whom tribute is due.

Although Pestalozzi raised no central column of enduring philosophic thought around which his special methods might entwine themselves and be permanently preserved, he did so fling around him beautiful creations of the intellect and the imagination, fervent expositions of a heart loving the poorest, and reasonings as to man's relation to external nature, that thinkers like Fichte were attracted to his cause, and the scholastic world was compelled "to revise the whole of their task." Let us accept gratefully what he has brought to us, and employ it wisely; let the brightness of his genius lighten the gloom of his sorrowful life; and, forgetting his weaknesses, let us emulate his generous aspirations and self-sacrificing toil for the welfare of our fellow-men, but let us not withhold the just acknowledgement of services, at least as great, rendered to the cause of Christian education by David Stow.

While it is due, not only to Mr. Stow's memory but to the interests which he promoted, to notice some of the distinctive principles of the system which he founded, I must refer the reader to his writings for fuller expositions.

Mr. Stow began his labours of love with a perfectly free hand. He had no theory to embody, nor preconceived notions to test. In endeavouring to do good among ignorant and neglected children, he found himself confronted by a power which baffled him. The rudeness of his classes he could subdue,

but not the force of habits, strengthened by the evil influences of the week. While *he taught*, the *streets trained* his scholars; and while he had one evening for his work, there was a whole week against him. Observing that he was on the losing side, he resolved to institute agencies, by which the power of habit might be transferred from the street to the school.

1. He was thus led, at the very outset, to recognise a difference between teaching and training, which gave a special character to all his future efforts. His principle is sound, and its wider application now would be of incalculable value. To accomplish the greatest intellectual and moral good, the *teaching* of the day-school must be sustained by *training*. The Scripture injunction, "Train up a child in the way he should go, and when he is old he will not depart from it," became the basis of Mr. Stow's life-work. That principle is, of course, still valid, and the more we disregard it, the less effective will be our individual and national education.

To train is to induce and develop right physical, intellectual, and moral habits. It embraces all that is progressive in human nature, and endeavours to direct it aright. Teaching is telling, training is doing. Teaching guides by prescriptions, but training by principles and practice. To train implies a twofold result — the example of the master, and the habits of the scholars. It carries into early life the discipline of subsequent years. As the teacher *shows* the pupil how to write, and his example is *followed*, so he must also train to courtesy, cheer-

fulness, activity, and industry. Training gives a consciousness of power; it fosters self-reliance; increasing experimental knowledge is its fruit; "If any will do his will, he shall know of the doctrine," said the Great Teacher. Emotionally we only *know* a feeling when it has been experienced; intellectually we only know a truth when it has been seized and made our own, and so morally we know obligations in their highest form only when they have been fulfilled.

These were first principles which Mr. Stow's earliest experience revealed, and to which, through life, he endeavoured by every available means to give the greatest possible practical effect. The chief agencies which he employed for training in its comprehensive sense were suitably constructed schools, superintended play-grounds, trained masters, the law of habit, the sympathy of numbers, and the light of Bible truth. A noble combination, simple, yet powerful.

2. In the schools a peculiarity appeared, in the addition of a gallery, where all the children could be seated during Bible and secular lessons, or during the review of some misconduct, and from which they could all easily see any object in the master's hand, or any drawing or illustration on the black-board.

3. By classifying the pupils of nearly the same age and attainments, and placing them in separate schools, greater progress was made in every branch of instruction.

4. The play-ground, or uncovered school, to which

the attention of the reader has been already directed, was a source of unfailing delight, especially to children who seldom saw the country, and whose more harmless street amusements were often shadowed by the presence of policemen. Permitted to assemble for half-an-hour, before school-work began, they early crowded around the gate, and were daily welcomed by their teachers.

It is in this department the skilful trainer may accomplish the greatest good. It is the boy's theatre of life, it is a miniature world in which incipient vices or virtues may be seen; in the class-room character is not visible, in the play-ground it is; and the observant master has a volume there of surpassing interest, which he cannot too earnestly read, not for interest or pleasure alone, but that he may mould character, and possibly avert "evil, which all the sciences together could not compensate," and produce "good, compared with which all the sciences together are as nothing." Beneath prizes, medals, and applause, hypocrisy, selfishness, and other hurtful elements of character may be silently gathering strength, unnoticed and unchecked. The brilliancy of intellectual culture, like the glittering mask which covers a repulsive visage, may conceal moral deformities, until it is too late to provide a remedy.

The play-ground is not only of advantage morally, but it promotes scholarship, by correcting the mistakes of the "covered school." The master may be astonished by finding that the dullest boy in all his

classes is the ringleader, commanding the movements of the play-ground; and thus discovering in him administrative capacity, he may soon succeed in evoking energies which not only lead to new distinction, but to a permanent change in the boy's future career.

5. The sympathy of numbers became, in Mr. Stow's hand, the instrument of effective discipline; while stimulating to exertion, it also controlled and checked the wayward. It is the public opinion of the school, directed to the management of its own concerns.

Rightly applied, it displaces corporal punishment. To exhibit his misconduct affectionately, and draw the condemnation of his companions on some culprit whose name was kindly concealed, has proved much more effective than the severest bodily punishment. Boys who can confront their teacher, and brave his lash, break down under this influence; and those boys who resist the public opinion of the school—if such characters do exist—cannot be improved by the infliction of bodily pain. Patience, firmness, and reasoning, sustained by this "sympathy" of the pupils, constitute a force which is irresistible. In the domestic circle, where love and wisdom regulate the parent's hand, corporal punishment may be used, but in the public school never. It is a coarse instrument, and morally ineffective.

This is not mere theory. In Mr. Stow's institution, attended by seven or eight hundred pupils,

there was no corporal punishment for many years, and the order from morning till night was gentle as that of the kindliest and best regulated home. Flogging is altogether inconsistent with the quiet kindly tone which should ever prevail in the intercourse of educated men with children, and has been clearly proved by Mr. Stow and others to be unnecessary. Strange to say, severity in corporal punishment has been most noticed in some of those who began their professional career under Mr. Stow, probably owing to weakness of purpose, want of patience, or defect in management. While some of the best teachers in the country claim the right of administering corporal punishment, they seldom use it; but there are others, in all grades, who so apply their coarse discipline as to warrant our recalling what Thomas Fuller well said in 1650:—

"Such an Orbilius mars more scholars than he makes. Their tyranny hath caused many tongues to stammer, which spake plain by nature, and whose stuttering at first was nothing else but fears of wavering in their speech at their master's presence, and whose mauling them about their heads hath dulled those who, in quickness, exceeded their master."

Mr. Stow's views are very clearly and temperately enforced in a few paragraphs, from which the following extract is made:—

"Corporal punishments in school tend to harden or to break the spirit. We ought never to associate the idea of punishment with what we should

love. A child ought to love school, and his teacher, and his exercises. To punish a child by causing him to commit a large task to memory, or write a long exercise, or read six chapters of the Bible, is the most certain mode of generating a dislike for all these. Our object is to stimulate from a fear of offending, rather than from a fear of the rod. Nothing can be more unjust than to punish a boy for a deficiency in the power of calculation, or the memory of words, while he may possess, in a high degree, reason and imagination—thus stimulating the lower at the expense of the higher powers of the mind."

6. Mr. Stow discarded prizes and place-taking from the very outset. It was a bold step, and misunderstood. He acknowledged emulation as a law of life. The Scriptures appeal to it, but their reward is for all who strive. He modified its application, and held that he more closely followed the Bible than those who gave prizes. He instituted processes of examination, by which all replies were acknowledged. Each successful answer was an honour. Emulation was sustained, and distinction achieved, without injury to the moral nature.

7. To maintain another special principle, he had, through life, to encounter the opposition of not a few eminent educationists. Resting his decision on the family arrangements established under Divine providence, and appealing to facts in his own experience as an educationist, he insisted on training together boys and girls.

8. While every subordinate influence was made conducive to the welfare of the young, physically, intellectually, and morally, the predominating power was the Word of God. There was no higher authority. Assigned its rightful place, it was not employed as an ordinary lesson-book. The mind was stored with its truth, and the life regulated by its precepts. Doctrines and duties, theology and religion, were drawn from it, and presented in simplest forms. Its narratives of thrilling interest, its touching biographies, its miracles of mercy, its strokes of justice, the grandeur of Christ's example, and the depth of His love in dying for the salvation of sinners, have such influence on the young heart and life, as those only can fully attest who have prayerfully watched for the highest manifestation of character.

Although, after praise and prayer, the Bible lesson occupied little more than ten or twelve minutes, yet these exercises, repeated every morning, soon told beneficially on the character of the scholars. While the religious services were restricted to a specified hour, Scripture precepts were, without hesitation, brought to bear on misconduct during any lesson of the day; and the teacher, thus faithfully fulfilling his duties, was surrounding himself with influences which run illimitably beyond the present.

To give due effect to Bible training, the teachers must be men and women of Christian character. Mr. Stow regarded this as an essential element of success. Bible lesson-giving and training must be

not only distasteful to those who are themselves without religious convictions, but to the children also, unimpressive and unprofitable. To show, after the religious services of the morning, an ill-governed temper, taking violent effect on some unfortunate offender, is the surest way not only to spread dislike for the teacher himself, but to foster a subtle scepticism as to the reality of all religious profession, which, in the future, may ripen into avowed infidelity.

With Bible training dependent on God-fearing teachers, the fulfilment of God's promise may be expected, and children will not depart in after years from the way of God's commandments.

Let there be no misunderstanding of Mr. Stow's opinions and practice. While moral and religious influences were so controlled as, humanly speaking, to produce the greatest possible return of good, secular educationists could not more vigorously prosecute their special work. Mr. Stow outstripped them, in their own field, in the fulness with which he conducted the teaching, not only in ordinary school branches, including geography, history, and mathematics, but in others, as, for example, in a systematically graduated series of lessons in natural science, and other sections of secular education. He was then laying excellent bases for that higher technical knowledge which is now so much desiderated. Men would not listen then to his demands. Will they now? The secular character of the instruction was not lost in any ill-judged excess of religious culture.

His system was comprehensive, and had for its aim preparation both for this life and that which is to come. It was admirably balanced. The Rev. Dr. Candlish, whom no one excels in knowledge of the state of elementary, intermediate, and university education in Scotland, referring, on a public occasion, to this remarkable feature of the training system, justly said—

"I cannot, of course, name the normal institution in Glasgow, without paying a just tribute of respect and gratitude, in the name of all our educationists who love the Lord Jesus Christ, to that noble member of the community here, whose name will ever be associated with the Normal Institution of Glasgow—Mr. David Stow. It is impossible to overrate the services he has rendered to the cause of secular education, let the secular educationists say what they will—not only to the cause of moral training, which is dearest to his heart, but to the cause of secular education."

He then adverted to evidence which warranted him in affirming, that if a certain number of pupils were at random taken from Mr. Stow's institution, they would at least equal, in mere secular learning, any corresponding number similarly taken from any other institution. Secular instruction is really not hindered, but effectively promoted by Bible training. No book more rapidly quickens and expands the mind of children than the Bible. Its simplicity, its strength, its height of thought uplift and confirm those who read it, and are taught to

reflect, so that they excel, even in secular knowledge, those whose attention is exclusively directed to it. The results which for years appeared in his schools may well arrest the attention of those who declaim against any part of the school time of the poor man's child being withdrawn from merely secular pursuits. Proceeding on a wrong assumption as to the bearing of one class of subjects on the mind, they defeat themselves. Those philanthropists best promote secular instruction, who, at the same time, most conscientiously cultivate by Bible instruction the moral and religious life of the young. The two systems are conspiring, not conflicting, powers, and, in union only, educe highest results.

This is the experience, doubtless, of all who conduct simultaneously secular and scriptural instruction. We must commence with human nature as it is, not as it ought to be. The pupils have bodies to be cared for, social sympathies to be cultivated, and tendencies to be repressed or developed; related by constitution to this lower world, they must be prepared for its struggles; and knowing that an everlasting future beyond this life must soon be commenced, we must endeavour to determine its character.

Mr. Stow was not left alone in expounding his views; like-minded educationists in the Normal Colleges of Cheltenham, Whitelands, Westminster, and Homerton, representing the Church of England in part, and fully the Wesleyans and Congregationalists, adopted and advocated the same principles.

In the Wesleyan institution this combination of secular and religious training has been for many years exemplified with remarkable success; and its Principal, the Rev. J. Scott, whose annual addresses to the students carry with them such weight of statement and breadth of view as to win for them a welcome from educationists of every communion, who have at heart the highest social and religious welfare of the young, also places secular instruction first in order; yet, at the same time, admirably connects it with a second and still nobler work. "But this ability," he says, "to give children, and the young in general, a good education in secular learning, though the qualification here first mentioned, and perhaps coming first in order, is not the first in importance. There are higher views of man than those which regard him only in human relations, performing earthly duties, and concluding his history when he terminates his life on earth; he has a nature superior to the merely intellectual, with capabilities which are developed only under certain influences, often not understood; and there is a futurity beyond the present life, stretching beyond all limit, through which he will continue to live. Can education be brought to bear with advantage upon him under these higher aspects? If it can, ought it not be made to do so? And must not this bearing give to the educational process its highest interest and importance?"

To Mr. Scott's encouraging sympathy Mr. Stow was much indebted, during his struggles on behalf

of the institution which he was constrained to leave in 1845; yet still more was he strengthened by his forcible exposition of principles, and their applications, which, above all earthly things, were precious to him.

But his own success in practically combining the best secular instruction with effective Bible training, is itself ample vindication of his statements; and the testimonies of competent judges become only an additional reason for a more thoughtful examination of the whole subject than has yet generally been given to it. While some of the more distinctive intellectual aspects of the training system claim our interest, we can, at this stage, beg attention only to some of the results which have become matters of history, and which should both encourage and direct our legislators.

In the midst of demands repeated through the life of a generation for a national system of education, and for such other ameliorative measures as may lessen prevailing social evils, and of laudable efforts on the part of successive Governments to benefit all classes, a thicker and fouler ignorance has been deepening over thousands of the population of our large towns. Many, looking rather at what has been demanded than at what has still to be done, are satisfied enough until, by some incidental commotion, young victims of circumstances which they could not control are flung up from the depths of that turbid sea, stained with incipient crime, miserable wrecks, visible enough now on the firm

beach of a higher social order; and men, startled more by what these indicate than what they are, hasten forth from their apathy to exhaust a spurious philanthropy in a few desultory efforts to rescue the sinking. This is all. And when it is ended, tens of thousands commingle as before in the obscurity of lawless or profligate pursuits, and are left to live and die unnoticed, untaught, and unblessed.

What is to be done? Is it possible to reach, or to move if we do reach, those sunken masses? It is possible; it has been done. By individual enterprise, changes have been effected which prove the possibility of recovery. In the course of Mr. Stow's experiments, his training-school was planted in the midst of a debased district not far from the prison, the stern and gloomy exponent of another mode of teaching the young. Can contrast be more striking than that of the training-school of the Christian philanthropist with the jail, the last school of the Government? The one has results we love to look at, the other, those only from which we shrink; the one humble and unobtrusive, is a daily home to numbers, and is recovering to energy and hopefulness those hitherto left to ignorance and ruin; the other, to many the first and last national school which the State has provided, receives also its pupils for instruction; sternly given, and as sternly met. In the one, the young tenderly yet firmly dealt with, are trained to mutual confidence and affection, taught to respect law, and early imbibe those principles which not only sustain the authority

of the magistrate, but protect the rights of society; in the other, also, the young are taught, but not till the stamp of infamy is on their brow, not until they have fallen, does the State uplift them.

When they have run into crimes from which the hand of the Government might have helped to save them, when they are lost to all that is beautiful and true; when lost to the loveliness of nature and the finer susceptibilities of domestic affection; when lost to the influence of honourable friendship and the exercise of the higher powers of the mind; when lost to society, and all but lost to their God, we begin to deal out to them the stern remedies of corrective justice.

This was the contrast, and it is still, though recently softened by the establishment of reformatories in which the seclusion and gloom of the prison are modified by merciful efforts to restore the guilty youth of our land to society and general usefulness. But the question still presses, Why not carry the blessings of such a system of training as that instituted by Mr. Stow, abroad through all those uncultivated districts out of which reformatories are drawing their inmates? Prevention is better than cure; and apart from all question as to the greater happiness of the people, the Government would find such a course *financially* profitable.

By the training system the health of the body is invigorated, the intellect enlightened, the conscience educated, and the religious life promoted. Although it has been described chiefly in relation to

the lower orders, it is applicable to all classes of society. Its principles are scriptural, and therefore philosophical, its details of application are the fruit of varied experience, and the command which it exercises over character, by inducing and confirming right habits, perfectly accords with the laws of human nature. Its constant aim is not only to increase the sources of the people's happiness, but to extend that righteousness by which nations are exalted. It acts on individual minds, and regulates *conduct*. There lies the secret of its power. The living, loving Christian trainer is the centre of influence, not only to all collectively, but to each one as separated from his companion. Legislation in itself will not avail, nor church associations, nor pastoral appeals; each of these assists, but the teacher of the public school, himself, can best educe those higher results which cheer alike the statesman and the Christian. The hope of permanent advancement is only in this free and vigorous development of individual minds. "Nothing worth the having, or the thinking about, can be looked for, nor can there be any vitality in the social system, nor any freshness—there will be no new turns in the course of events—no unexpected welling-up of life from its source—there will be nothing bright, nothing progressive, unless this full development of the individual man be favoured and cherished to the utmost." *

And this may be most effectively accomplished

* Ultimate Civilization, by Isaac Taylor.

by those educational processes, which, while cultivating to the utmost, intellectual tendencies, surround the young, at the same time, with all the encouragements and restraints of moral training, and lead them to hold fast, for their safe guidance, amid the subtleties, sorrows, and triumphs of the world, the Word of the living God.

THE END.

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BINDING SECT. AUG 28 1968

Ed.B
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~~Stoby, David~~

Fraser, William

Memoir of the life

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July 9/52	C Berquist